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The CHRISTIAN CENTURY

Published Weekly

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Foregleams of Church Union

An Editorial

Britain Drops Palestine

An Editorial

Alcohol and Man's Fate

By Alson J. Smith

Seed-Ground for Leadership

By W. Norman Pittenger

Plundering the Indians of Alaska

By Ruth M. Bronson

15 Cents a Copy • October 8, 1947 • Six Dollars a Year

In This Issue

ALSON J. SMITH

has contributed a number of articles on alcoholism to The Christian Century, as well as to *Harper's*, the *American Mercury* and other magazines. He is the only ministerial representative on the committee on alcoholism of the Research Council in Problems of Alcohol. A Methodist minister, Mr. Smith is now serving as editor of *Social Questions Bulletin*, published by the Methodist Federation for Social Service.

RUTH MUSKRAT BRONSON

executive secretary of the National Congress of American Indians, was for many years connected with the Office of Indian Affairs as supervisor of guidance in charge of advanced education for Indian youth. Miss Bronson has long been active in religious work, and is at present a member of the Indian committee of the Home Missions Council and a member of the national board of the United Council of Church Women. She is the author of *Indians Are People, Too*, published by the Missionary Education Movement.

W. NORMAN PITTENGER

is on the faculty of General Theological Seminary, New York city, and a contributing editor of the *Journal of the Philosophy of Religion*. Dr. Pittenger has written a number of books, the latest of which is *The Christian Way in a Modern World*. He has been a member of the study commission of the World Council of Churches since 1940.

PAUL BOCK

has succeeded Robert Root in the World Council of Churches' news office in Geneva. With this issue he begins his service as correspondent for The Christian Century in central Europe, in which capacity also he is successor to Mr. Root.

ERNEST LEFEVER

long connected with "Y" work in the British isles, is now a field secretary for the War Prisoners' Aid of the World Alliance of Young Men's Christian Associa-

(Continued in column 3)

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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October 8, 1947

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1947 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

Oct. 7-9. Meeting, New York Synod, United Presbyterian Church, Boulevard Church, Olney, Philadelphia.
Oct. 7-9. Meeting, Synod of Nebraska, Presbyterian Church, U.S.A., First Presbyterian Church, Omaha.
Oct. 7-9. Nevada-Sierra Baptist Convention, Fallon, Nev.
Oct. 9. F.O.R. Fellowship Forum, Philadelphia; Norman Thomas, speaker.
Oct. 12. Chicago Sunday Evening Club; Bernard Iddings Bell, speaker.
Oct. 13-16. 140th Annual Session, New York State Baptist Convention, Emanuel Baptist Church, Brooklyn.
Oct. 14. Lutheran Regional Seminars on Lund Assembly, Calgary, Alta.; Minot, N. D.; Fargo, N. D.
Oct. 15. Fall Convocation, Andover Newton Theological School, Newton Centre, Mass.
Oct. 15. Lutheran Regional Seminars on Lund Assembly, Aberdeen, S. D.; Grand Forks, N. D.; Regina, Sask.
Oct. 16. F.O.R. Fellowship Forum, Philadelphia; A. J. Muste, speaker.
Oct. 16. Lutheran Regional Seminars on Lund Assembly, Saskatoon, Sask.; Sioux Falls, S. D.
Oct. 17. Lutheran Regional Seminar on Lund Assembly, Winnipeg, Man.
Oct. 19. Laymen's Sunday (Laymen's Movement for a Christian World).
Oct. 19. Chicago Sunday Evening Club; Bernard C. Clausen, speaker.
Oct. 20. Lutheran Regional Seminars on Lund Assembly, Portland, Ore.; Champaign-Urbana, Ill.
Oct. 20-21. Disciples of Christ Regional Conference on Christian Unity and Cooperation, College of the Bible, Lexington, Ky.
Oct. 21. American Committee for the World Council of Churches, New York city.
Oct. 21. Lutheran Regional Seminars on Lund Assembly, Chicago, Pittsburgh, Seattle.
Oct. 21-23. Canadian Council of Churches, Hamilton, Ont.
Oct. 21-23. Congregational Christian Joint Board of Home Missions and Midwest Regional Meeting, Colorado Springs, Colo.
Oct. 22. Conference on Church Architecture, Massachusetts Council of Churches and Interdenominational Bureau of Architecture, Boston.
Oct. 22. Lutheran Regional Seminars on Lund Assembly, Harrisburg, Pa.; Milwaukee; Spokane.
Oct. 23. F.O.R. Fellowship Forum, Philadelphia; Fritz von Unruh, speaker.
Oct. 23. Lutheran Regional Seminars on Lund Assembly, Allentown, Pa.; Green Bay, Wis.
Oct. 24. Lutheran Regional Seminar on Lund Assembly, Great Falls, Mont.
Oct. 23-24. Disciples of Christ Regional Conference on Christian Unity and Cooperation, Disciples Divinity House, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

tions, stationed in Bad Salzuflen in the British zone of Germany. Mr. Lefever will serve as Christian Century correspondent in the western zones of Germany, succeeding Chester L. Hunt, who is soon to return to this country.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIV CHICAGO, OCTOBER 8, 1947 NUMBER 41

EDITORIAL

Stop Wasting Grain On Alcohol!

AN IMMEDIATELY practicable method of conserving food in a time of global shortage is through prohibition of brewing and distilling. During 1946, American brewers and distillers used more than 52,000,000 bushels of corn. According to figures released by the Anti-Saloon League, these companies also used 4,229,000 bushels of rye, 823,000 bushels of wheat, 2,792,000 bushels of rice, 287,000 bushels of barley grain, 85,537,000 bushels of malt (equivalent to 77,761,000 bushels of barley), and 6,869,000 bushels of potatoes. This totals something like 3,500,000 tons of foodstuffs, or nearly one-fifth of the total food exports of 18,600,000 tons for the year ending June 1947. Not a pound of grain ought to be devoted to brewing or distilling at a time like the present, when the threat of starvation hangs over millions of people in Europe and Asia. If the United States takes the lead in prohibiting the use of grain for these purposes, it will thereby put itself in position to apply pressure to countries which seek assistance to do likewise. This would go further to make up the food shortage. Whether such a prohibition is issued depends upon Congress. It is certain that the liquor interests will keep it from acting if they can. Only an unmistakable demand from the churches of the country can overcome their influence in Washington. Church people should speak now for prohibition of distilling and brewing while millions starve.

Truman Program Cannot Save Hungry Europe

IN HIS FIRST press conference after his return from Brazil, President Truman proposed that the United States might meet the crisis caused by short crops at home and drought in Europe by "less waste." He followed this suggestion by appointing a committee of men prominent in the various enterprises connected with food. Presumably they are commissioned to scrutinize the channels through which supplies flow and to stop leaks. But such a picayune effort can hardly win the race with cold and hunger which must be run in the next three months. A year and a half ago the President appointed a similar "emergency famine committee" to deal with a like emergency. One of its own members later said it had not saved "an eyeful" of grain. That crisis was met by wide use of presidential war powers which have now expired. The only body now competent to provide aid immediately and in the amount required is Congress. If it does not meet until January, the situation will have deteriorated still further and the amount required will be greater. When Congress meets, it will be compelled to take into account soaring prices at home. Further shipments abroad will only aggravate this condition unless Congress has the courage to ration foods and to re-establish price controls on grains in short supply. Enough food is available if it is wisely used. President Truman can stop a large part of the waste of food if he so desires. If he lacks courage to recommend the necessary measures, Congress should meet and take matters into its own hands.

Marshall Plan to Include Latins

ONE OF THE OBJECTIONS raised by Russia to the Marshall plan is that it is nothing more than a scheme by which America hopes to stave off another depression. Study of the proposal made by the sixteen nations which met at Paris indicates that this charge falls considerably short of the truth. Of the total credits needed for the next four years, $5,970,000,000 is requested from other American countries and a little less than $16 billion from the United States. Repayments planned during the operation of the plan will reduce the outlay of all countries from this hemisphere to a little over $19 billion. The inclusion of other American states in the plan should allay the fears of the European peoples and governments that acceptance of help will deliver them into the hands of Washington. Instead the proposal represents an effort to revive commerce among more than half of the nations of the world. If it is adopted, it will certainly provide a needed balance wheel for the American economy at a time when our economy is tipping toward inflation. But the people of countries which have benefited from the

productivity of this country and which are still dependent on it can hardly view that result as a misfortune. In addition, the operation of the plan will extend the cooperative processes which have already been set in motion in Europe by Secretary Marshall's address at Harvard. The non-Russian nations of the Continent will therefore stand in a better position to defend their interests, either against America or against Russia, than any of them would standing alone. All this of course depends upon favorable and speedy action by Congress. The reluctance of the administration to call that body into special session increases the likelihood that even if the Marshall plan is adopted next spring, it may prove utterly inadequate.

Study Church and Economic Life

EARLY LAST SPRING more than 300 business men, labor leaders and farmers met in Pittsburgh in the first conference on the church and economic life. They were appointed for this purpose by their denominations, which acted on invitation from the Federal Council of Churches. For three days this body of churchmen, who were largely unknown to each other when they met, struggled to achieve a meeting of minds. In the end they succeeded beyond their expectations. The result may now be examined in a study guide, *Economic Life: a Christian Responsibility,* which may be obtained from the Federal Council, 297 Fourth avenue, New York, for 35 cents. In this useful booklet of a hundred pages, Dr. Cameron P. Hall takes the main conclusions of Pittsburgh and builds around them what might be called an introduction to Christian economics. Any group using this booklet as a basis for study may be assured that it will have a profitable and perhaps even a lively time. It will be disappointed if it anticipates that a result of such group study will be unanimity. In any average group of church people there will be as many differences of opinion as there were at Pittsburgh. At the end there may be a no more perfect agreement concerning the facts and policies discussed than the Pittsburgh delegates exhibited. But if over 300 laymen, coming together at the call of the church, could reach a broad consensus in three days because they considered economic issues in the light of the Christian ethic, a much smaller group aided by Dr. Hall's excellent study guide ought to do even better. At any rate it is worth trying.

World Government Sought by 1955

WHEN THE ATOMIC BOMB fell on Hiroshima, President Robert Hutchins of the University of Chicago declared that mankind must now leap over a period of evolution which ordinarily would require 500 years and set up a world government. Since that event, a considerable number of scientists and other people have come to agree with him. Among them are nearly 100 members of the House of Commons. One of these M. P.'s, Henry C. Usborne, said in New York on September 27 that he believes world government is possible by 1955. On the crucial issue of how we are to move from the present situation, in which the conception of unlimited national sovereignty prevails even in the United Nations, to one in which nations are willing to limit their sovereignty, he proposes an "unofficial election." To draft a charter for the proposed world government, he urges that in each country a national committee conduct an election to choose one representative for each one million of population. The persons elected are expected to meet in Geneva in 1950 to write a constitution. When this is written, it may be put into effect either by the General Assembly of the United Nations or by action of the parliaments of different countries. Mr. Usborne believes that eight European nations are ready now to adopt such a constitution. In his opinion, the world government should perform four functions: disarm all nations down to internal police forces, control atomic energy, create a linked currency through a world bank, and control the world food supply, rationing it according to needs.

Ceylon Christians Plan for Union

ONE PERSON in ten of the six million people on Ceylon is a Christian. Since this is a far higher proportion than obtains in India as a whole, the influence of the Christian community is correspondingly greater. But many Christians have become dissatisfied with the division of non-Roman Christianity into a denominational pattern which has little relevance to the history or needs of Ceylon. Recently they have been spurred into action by the achievement of church union in south India. A negotiating committee consisting of Anglicans, Methodists, Presbyterians, members of the South India United Church and Baptists has been at work. Religious News Service reports that the committee has now agreed on a basis of union, which will be submitted to these denominations. An interesting feature of the plan is that the elected bishops of the united church who have not already been consecrated will be consecrated by three bishops from outside Ceylon "from differing church traditions and acceptable to all the uniting churches." Then they will be given "a wider commission to exercise their ministry in the united church" by prayer and laying on of hands by ministers of all the uniting churches. The newly consecrated and commissioned episcopate will then confer upon the presbyters of the united church an "extended ordination," according to a form of service for the "unification of ministries." The basis of union accepts the Old and New Testaments as the standard of faith. The church will take into membership only those "who have received baptism in the name of the trinity."

Science Funds Go To Military

MORE THAN five-sixths of the $633,930,000 which federal agencies are spending on scientific research during the present fiscal year is devoted to military or naval uses. This is exclusive of the expenditures of the Atomic Energy Commission. According to the President's

Scientific Research Board, this huge sum is being spent for study of such things as guided missiles, atomic weapons, bacteriological warfare and jet and rocket aircraft. Presumably an equal proportion of the two billions which the board has asked for expansion of its activities will go for the same purposes. All this is supposed to reassure citizens with the soothing conviction that the most highly trained minds in the country are working night and day for their protection. We find no reassurance in it. If the war for which such frantic preparations are being made does not bring about the extermination of the peoples who have been pleased to call themselves civilized, it can be won only by sacrificing those elements of decency and humanity which alone make survival worth accepting even as a gift. Do none of the scientific brains which conjure up improvement after improvement upon devices for extermination ever ask themselves what they are doing and where they are going? Do scientists never discuss among themselves what has happened to the soul of a civilization which devotes its mightiest energies and its greatest genius to destruction? Has the heretical thought ever confronted them that they might turn their talents to saving a society intent on suicide? And have they ever asked themselves what is wrong with science itself when it dedicates itself so assiduously to the creation of a cataclysm in which it too will go down? But perhaps it is unfair to ask these questions of the scientist, as if he were primarily to blame. Perhaps he has decided that since the nation which pays his bills and gives him his orders is determined on suicide, he doesn't care what happens to him either. Perhaps he wouldn't accept the next postwar world as a gift, either.

Filipinos Propose Union With Episcopalians

A DISPATCH from the Philippines says that the Aglipayan Church has petitioned the Protestant Episcopal Church "for a limited form of union," including Episcopal consecration of Aglipayan bishops. It will be recalled that the Aglipayan Church is the independent denomination which split from the Roman Catholic Church because Rome took the wrong side in the Philippine revolt against Spain. According to Religious News Service, Bishop De Los Reyes says that the supreme council of his church has drawn up a statement of faith setting forth its belief in the trinity. This is news. The late Bishop Aglipay, the predecessor of De Los Reyes, was an honorary vice-president of the American Unitarian Association. In company with the present bishop he even attended the International Unitarian Congress in Copenhagen in 1934. But now the head of the church says that the idea that his church had swung toward Unitarianism is all a big mistake. He is quoted as saying that "never at any time did more than five per cent of Aglipayans depart from the trinitarian faith in which they had been grounded in youth by the Roman Catholic Church." But he once described the position of his church as follows: "We accept the leadership of Jesus as the greatest Master of men, but we acknowledge him not as God but as a man." His petition therefore confronts the committee on ecclesiastical relations of the Episcopal Church with the problem of deciding what the Filipino bishop and his denomination really believe. And while the committee discusses this question, it will be well advised to find out what Bishop De Los Reyes and his associates intend to do with some of their saints. In 1903 they formally canonized four national leaders of the time, and in many churches their images are still worshiped.

Vilbel Becomes an Island of Hope

ON A PLATEAU near the shattered city of Frankfurt, refugees and returned prisoners of war are working to build a village which will one day house 1,300 families. The aim of Church World Service, which is behind this project, is to help create a self-supporting community on a Christian basis. Workers make the foundations of the houses from rubble. The walls are built with sun-baked clay bricks. The builders are encouraged to cultivate vegetables, to develop handicrafts and to set up their own plants for printing. Eventually the village will contain a church, a home for the aged and for war invalids, a school and a social center. Near by is a "Boys' Town" for homeless lads who are taken from their life in the ruins and trained to become citizens of their self-governing community. Some of these boys help in the building of Vilbel. These projects and several others of similar character are carried on in full cooperation with Hilfswerk, the German Protestant relief agency. Hilfswerk's purpose is not only to keep people alive but also to preserve their dignity as human beings. The creation of islands of hope in a sea of misery is an important step in this direction, not only for the people immediately involved but for all who see what they are capable of achieving when they are given the opportunity to help themselves. Among other experiments being carried out by C.W.S. through Hilfswerk is one in Westphalia, where a set of buildings formerly used as a munitions factory is being converted into a village of homes. Three schools are being operated in different parts of the country to teach people how to build houses from rubble, stone and clay. Such construction does more than build houses. It re-creates community.

Proposes Evacuation of Korea by Armies

IN A MOVE obviously intended to counter criticism in the United Nations of Russia's obstructionist tactics in Korea, the Soviet representative on the joint Korean commission proposes that all foreign armies evacuate by the end of the year. This confronts the United States with a dilemma, as it was intended to do. If we accept the Russian proposal, Korea is certain to be plunged into civil war, in which the Communists are likely to win. If we reject the proposal, we shall be branded as imperialists whose forces remain in the country for territorial aggrandizement. Korean reaction to the Russian proposal is not propitious. It takes two forms. One suggestion is that the United States must insist on the disarmament of the Communist forces which are reported to have been brought to considerable strength north of the dividing line between

the two zones. Disarmament obviously will not take place, no matter what promises are made. The second suggestion is that we equip and train an army in south Korea before leaving. This is impossible in the time that remains. So the net result of the Russian proposal is to confront the United Nations, which is "seized" of the Korean question since Secretary Marshall's speech laid it before that body, with another situation like that created by Britain's withdrawal from Palestine. In both cases, the United Nations must decide not only what shall be done but how its decisions can be enforced in the absence of world police.

Britain Drops Palestine

GREAT BRITAIN'S announcement to the United Nations that it is making an "early withdrawal" from Palestine constitutes a further admission that the empire's power in world affairs is weakening. The action is clearly not voluntary. Britain's hand is being forced. Nobody is likely to accept at face value the simultaneous claim of the London foreign office that withdrawal will strengthen Britain's position in the Middle East. Coming after retreats from both Egypt and Greece, this latest action serves notice to the world that a major shift in power is under way in the critical area of the eastern Mediterranean.

Palestine has now been dropped squarely in the lap of the General Assembly of the United Nations. That is where it belongs. The only hope for settlement of the Palestine question lies in the United Nations. It is a slender hope, but it is all we have. Twenty-five years of British administration of the mandate given her by the League of Nations in 1922 has brought Britain into disrepute with both the Jewish and the Arab communities in that troubled land. Her efforts to preserve order in the midst of what amounts to civil war, culminating in the bungling which characterized the Exodus 1947 and similar episodes, have produced nothing but recrimination. And the effect of events in Palestine has produced results harmful to Britain far beyond the borders of that country.

Under British rule the Jewish population of Palestine increased from around 80,000 to nearly 700,000. A large share of this increase—between 400,000 and 450,000 persons—was made up of immigrants. But this does not satisfy Jewish nationalists, who demand that all bars to immigration be let down and a Zionist state be set up. Back of that demand is the pressure of Jewish survivors of the war, who are determined to escape from a European continent where 6,000,000 of their fellows were slaughtered. But the Arab community of Palestine is equally determined to stop immigration and to prevent the establishment of a Jewish state on any terms. Their numbers also increased under British rule—from 600,000 to more than a million. And they are reinforced by the powerful Arab League.

It is not surprising therefore that, after repeated attempts to reconcile these irreconcilable forces, Great Britain has now carried out a threat made last February and surrendered her mandate. In assuming responsibility, the General Assembly ought to keep in mind a statement made in Parliament by Foreign Minister Bevin on February 25, 1947: "His majesty's government, after reviewing the situation, came to the conclusion rightly or wrongly that after all the force we had seen throughout the world in the last 25 years, force applied to this problem would not produce a final solution and might create wider difficulties in the Middle East and might indeed start us on a road leading in another quarter of a century to another war." That is equally true today, except that the time in which a solution may be reached is much shorter than Mr. Bevin then thought.

In taking up the responsibility which is now laid upon it by the British surrender of their mandate, the United Nations will first turn to the report of its special committee on Palestine, which was set up last spring. A majority of that committee recommended partition into separate Jewish and Arab states. A minority favored a federal Palestine, composed of Jewish and Arab states, each with control over immigration and other local affairs. Palestine Arabs oppose both partition and federation and seek permanent control. They are supported in the United Nations by the five Arab states which hold membership in that body. Zionists have agreed to accept partition.

It is a foregone conclusion that the Assembly will accept whatever solution the United States and Russia agree upon. But it is still far from certain whether, in the present state of strained relations, the Big Two can agree upon anything. President Truman and his predecessors have all supported the Zionists' demands, and the coming presidential election is likely to produce further gestures in their direction now. Whether it will produce something more than gestures remains to be seen. At the special U.N. session on Palestine last spring, the Russian delegation said its first choice was a "binational state." That sounded like support for the minority proposal of a federal Palestine. However, these delegates said that they would approve partition if their proposal was not acceptable, and they generally supported the Zionist position.

Since the issue is now inescapably before the Assembly for settlement, both powers are compelled to view the decision which must be made in the light of issues that reach far beyond Palestine. The main postwar disputes between the United States and the Soviet Union have centered in the Balkans and the Near and Middle East. In this vast area, which stretches from Trieste to the Persian gulf, a large share of the peoples are Mohammedan, particularly in that part of the tension area where one of the world's greatest reserves of oil is located. If the question which must now be decided is settled only in terms of a nationalistic struggle for power, if the primary consideration is which nation can reap the greater advantage out of Britain's withdrawal, then agreement will be impossible. In that case Palestine will be permitted to plunge into wholesale violence. It may easily become another Spain, in which both sides covertly or openly try out their weapons for the greater struggle which will inevitably follow.

Our principal hope that this will not come to pass lies in the fact that the Palestine problem is now in the hands of the United Nations. There the smaller states of the

world have their opportunity to bring to bear on world opinion the conscience of mankind. Some of these states are themselves deeply involved in the current issue, and will think and act as nationalists always act. But this is not the case with many others, who may be depended upon to speak for mankind. In the coming debate, the world will listen for their voices. They speak for whatever future we have.

Foregleams of Church Union

SIX DENOMINATIONS have already accepted an invitation to participate in "a plenary conference to consider the immediate possibilities of closer unity." The idea of such a conference originated in the Congregational General Council held in Grinnell, Iowa, in May 1946. An overture to the Federal Council of Churches requesting that body to extend the invitation was there adopted by a unanimous vote. Two months later the International Convention of Disciples of Christ joined in the overture. The request was received by the Federal Council at its biennial meeting in Seattle, Washington, last December, and its executive committee was authorized to send the invitation to all its twenty-five constituent denominations. For reply, each denomination had to await the meeting of its general convention or judicatory. Some of these were to meet this year, while others will not be held until 1948.

Replies have now been received from fourteen denominations. Six of these are acceptances. Three are interim expressions of favorable interest pending later action by their representative convocations. One—that of the Protestant Episcopal Church—offers to appoint two "observers" at such a conference. One—that of United Church of Canada—assumed that the proposal referred only to the churches of the United States, but volunteered its good will in consultation. Only three churches declined to participate—the Church of the Brethren, the Presbyterian Church, U. S. (South), and the United Lutheran Church.

I

An examination of these replies strongly indicates that the plenary conference will be held. No informed person expected that all would accept, but it was hoped that when the invitation had gone the rounds of the general convocations held during 1947 and 1948, there would be a sufficient number of acceptances, including a sufficient number from the larger denominations, to assure the holding of the plenary conference. This hope now has every promise of being realized. The six denominations that have so promptly accepted indicate a deep concern for some significant drawing together of the Protestant forces in America.

The invitation was both limited and unlimited. It was limited to those "denominations which already accord one another mutual recognition of ministries and sacraments." It was unlimited in that it left each denomination to decide for itself whether it desired to participate. The mutual recognition of "ministries" means the acceptance of a minister's ordination in each denomination as valid in the others. The recognition of one another's "sacraments" means the acceptance of the essential validity of one another's administration of baptism and the Lord's Supper. There may be some question with respect to the meaning of the latter, particularly in the case of baptism. But such denominations as the Baptists and Disciples have no reason to assume in advance that their practice of immersion cannot, in a conference earnestly seeking "closer unity," be reconciled with the terms of the invitation.

The six denominations that have decided to participate are the Congregational Christian, the Presbyterian, U. S. A., the Evangelical and Reformed, the Moravian, the Disciples and the United Presbyterian. Here is more than a nucleus for a successful conference. But at least three others give signs of promise that they also will join. The Methodist General Conference will not be held until next spring. The Council of Bishops, however, responded with a letter expressing "deep and appreciative interest" and advising the Federal Council that the subject would have a large place in the Bishops' Address to the General Conference. There is every reason to believe that this church, the largest in American Protestantism, will give a ringing affirmative answer to the proposal. The Reformed Church and the Northern Baptists have appointed appropriate committees to take the matter under advisement and report at their respective general meetings next year.

II

There are other bodies affiliated with the Federal Council which may yet be heard from affirmatively. But if the three bodies mentioned above, which have only postponed action until an official reply can be made, respond affirmatively, the conference will represent nearly 16,000,000 American Protestants. Such a representation will invest the plenary conference with profound significance. Starting with so broad a basis of agreement and fellowship, and such microscopic disagreements, the prospect of successful achievement is brighter, as well as far more comprehensive, than any previous effort for "closer unity" that American Protestantism has undertaken.

The concrete form which this "closer unity" is destined to take, no one can predict, nor need anyone try. The collective mind of such a representative body will deal with the questions involved with intelligence and purpose. While our expectations of the outcome must not be raised too high, and the law of gradualism must be allowed a place in our hopes, we have every reason to expect that the way to a union of these denominations will at least be opened up and earnest initial commitments made in a new orientation of this portion of American Protestantism.

Meanwhile, the denominations which have already accepted, together with those that will later accept, face the problem of preparing for the projected conference. The Federal Council assumes no responsibility from this point on. It has acted as a sort of clearing agency on behalf of two of its constituent denominations which requested the use of its facilities to bring this matter to the earnest atten-

tion of the other denominations. This liaison courtesy has now been discharged and the responsibility for taking the next steps rests upon the participating denominations themselves. The Federal Council will continue "to give assistance to a group of member churches in a matter of common concern," and it generously offers to continue "to provide administrative assistance to the churches interested in the conference, if they so desire." But the initiative now passes to the interested churches.

The procedure is clear. It would seem that the responsibility now rests upon the Congregationalists and the Disciples, the two bodies which asked the Federal Council to issue the call, to take the first step. The responsible office-bearers of their respective general conventions would act wisely and appropriately if they jointly made immediate contact with the office-bearers of the accepting denominations, and with each additional one as and when its acceptance is received. Thus a responsible group would emerge competent to appoint representatives from all the accepting churches to whom the responsibility would be committed for projecting the conference and laying the groundwork for a deliberate and systematic study of the many preparatory phases that require consideration before the plenary conference is convened. We strongly suggest that this initial action be taken as soon as possible by the responsible officers of the two denominations, even before all acceptances have been received. Their prompt action would be in itself a reinforcement of the original call and a concrete evidence of the earnestness and good faith by which their invitation was prompted. It is presumed that each denomination itself would, at its own general convocation, appoint its representatives to the plenary conference.

It is impossible to set bounds to the prospect which this undertaking opens up to the eyes of Christian faith. How timidly or how boldly the denominations will allow their representatives to act—in preparation or in the plenary conference itself—remains, of course, to be seen. But it seems clear that the "closer unity" to be sought is something more organic than the federation of autonomous denominations. Federation we already have, and it has brought the churches together in a fellowship of cooperative activity, hard to envisage a generation ago. But the question raised by the invitation and its acceptance is whether this cooperative fellowship has not now brought a large group of churches to the place where they are able to give outward and visible expression to the mutuality which they recognize is one another.

A suggestive statement of the motive that inspires the undertaking is given in the preamble of the invitation as originally formulated by the Congregationalists. This preamble declares the belief (1) that the unity which actually exists among the churches is deeper and more inclusive than has yet been expressed in any organized form; (2) that there is a "holy impatience" in the hearts of great numbers of Christian people for a church competent to bear a more convincing witness to a world threatened with annihilation for want of community; and (3) that there is today among Christians a new readiness to be obedient to the will of Christ.

That there is indeed a widespread impatience with the slow tempo of the movement for a united church is a fact that will hardly be disputed. The conviction is growing that the scope of the ecumenical movement in its conventional pattern is so broad that action is inhibited by the amenities required by its inclusiveness. The endless talk in its conferences on faith and order easily becomes compensatory for inaction. Since these conferences are preoccupied with a goal that is more remote, the lesser but immediately attainable goals are likely to suffer eclipse.

III

But in this proposed conference on "closer unity" now in prospect, the debatable questions of theology and ecclesiology are reduced to a minimum in which the differences are hardly distinguishable. The real issue here is not in faith and order, but in the will to unity. But if the will is not present in the participants their sectarian intransigence cannot be obscured in the dust of prolonged debates on doctrinal questions of faith and order. In a conference which begins with these questions virtually settled, hesitation and inaction can hardly be clothed in the garments of "conscientious conviction." If, however, the will to unity is present, every practical obstacle can be surmounted and the beginnings of an ecumenical expression of the living church of Christ can emerge. Such a church, achieved by the will to unity, in obedience to the will of Christ, will be a uniting, as well as a united, church, and its example will profoundly influence the whole of Protestantism.

The Educational Value of Punch and Judy

EDITOR THE CHRISTIAN CENTURY:

SIR: Pause a moment before you blurt out "None." I learn from the *Times* (London) that the Middlesex education committee has refused to sanction the expenditure of £200 on Punch and Judy shows for children in the parks. This ancient entertainment is plainly suspected for its injurious influence on what is described as the morale of the children. The sight of Punch knocking Judy about may put wrong thoughts into their minds.

Others more liberal perhaps in their outlook cheerfully agreed with the committee that Punch and Judy had excellent entertainment value (as we put it), but that it could not be described as educational. What does it, what can it teach?

Yet I know that if on a summer evening I saw a crowd gathered in the park to watch Punch in action and Judy and the policeman and Toby the dog, I should not pass that morality play, defective though the morality might be. I doubt whether I have ever willingly passed a Punch and Judy show. A young friend of mine watching the play for the first time asked the question, "What for all this knocking about?"

I did not answer, "Life is like that, my child." I do not believe it is. If the Gallup Poll could report on the pro-

portion of married men who beat their wives, and those who don't, they would find an overwhelming majority who never even think of doing it. And if they were to inquire further how many of those who did were influenced by Punch and Judy, the figures would be negligible. "But, Quintus," you rightly observe, "what do you know about education?" I answer meekly, "I never speak of it. I am afraid, when experts are about. They are so frightfully up-to-date and I am of yesterday. I freely admit that subconsciously the evil influence of Punch may be proceeding and may at any moment flare up." But I take comfort in the fact that there is a place for artificial comedy to which one need not look for teaching. For the matter of that, what does Falstaff teach—or Micawber? Personally, I have long ago ceased to demand of a new book that it should teach me something. I am quite willing to be entertained.

I suppose that a case could be made out even for the educational use of Punch and Judy. It might be an approach to marionettes in general, morality plays, international humor. How much better we should be if we all, East and West, laughed together! Even law and its demands—many other studies will at once occur to you.

I can always be sure that children in the cinema will spot the villain at sight and, if they are permitted to do so, will loudly boo when he enters. They are much more orthodox in their morals than many of their elders. In fact, until they are led to think by those elders that they do not want morals, they really depend on them. They have a slight attraction to gore, but perhaps they are meant to get this over early. Anyhow, the villain in their world gets it hot in the last act. I should not worry too much even if they are admitted into the barbaric scenes of Punch and Judy.

But, two days later, another suggestion comes in the same paper. It is not, I fear, to be taken seriously. The writer is even guying an educational committee! Remove the scene with the policeman, he suggests. Substitute a visit from an inspector of the Society for the Prevention of Cruelty to Children who will warn Punch of the certain consequences of persisting in brutality. Then let a representative of the Society for the Prevention of Cruelty to Animals follow to receive any complaints which Toby may wish to make. So the play will become one of high moral value. But should I stop to watch it? I should, but I probably would not.

Ever yours,
QUINTUS QUIZ.

VERSE

Revelation

THE RIVER breathed a mist into the night
And filled the valley with its ghostly white.
It veiled the trees and blotted out the view
Of town and landscape and the heavens, too.
There was no wind to wisp it into forms
As wraithlike as the clouds that build the storms.
Its misty mantle dripped from every limb
And folded thick about to shut me in.
All sense of here and there was lost in gloom,
Its penetrating chill engulfed my room. . . .
A like dense mystery enfolds my way;
I cannot know, but only guess and pray—
And then uprose the curtains for the day,
The sun blazed through and God revealed the way.

WILLIAM HERBERT HUDNUT.

Open Thou Mine Eyes

IF such a tragic thing should come to pass
That I no more could thrill to wind-blown grass
Or singing birds, or glory of the stars . . .
If I should see only the grief and scars
Of life, my poor soul blind to all earth's beauty
The while it bore its load of care and duty—
Or if my heart should flaunt unseemly pride
In its own weak success—then walk beside
Me, Lord, and show to me at eventide
The wonder of the universe and skies.
O, great Creator, open thou mine eyes!

HELEN MILLER LEHMAN.

Renewal

NOW, as the autumn calls to quiet places,
Lord of our labors, guide our halting feet.
Far from the marts, we lift to thee our faces;
Refresh our souls and in our hearts complete
Thy spirit's work, amid soft-singing trees,
As crooning brooks reveal thy mysteries.

Brush from our lives the dust of petty striving;
Make us forget the foolishness of care.
Let thy fresh winds blow over us, reviving
Our better thoughts. Within our hearts prepare
Enduring paths of silence. Reverent,
May we find life indeed, ere time be spent.

THOMAS CURTIS CLARK.

Prayer

LORD, make me sensitive to the sight
Of swallows in their graceful flight;
Let each dip, each swoop, each glide
Forever in my heart abide.

A darkened steeple against the sky,
A firefly's gleam where shadows lie,
Lightning that splits the sky apart—
Let each of thy miracles pierce my heart!

Then, though blindness be my curse,
The wonders of this universe
Will be so mirrored in my soul,
I'll not need eyes to make me whole.

BARBARA MARR.

Alcohol and Man's Fate

By Alson J. Smith

THE LATE Thomas Wolfe, in *Of Time and the River,* pays this tribute to Bacchus: "Immortal drunkenness! What tribute can we ever pay, what song can we ever sing, what swelling praise can ever be sufficient to express the joy, the gratefulness, and the love which we, who have known youth and hunger in America, have owed to alcohol? We are so lost, so lonely, so forsaken in America: immense and savage skies bend over us, and we have no door."

A little maudlin, perhaps, and certainly not the whole truth. But it is a good part of the truth, probably the most important part, and certainly the part to which least attention has been given.

Henry Thoreau said that "most men live lives of quiet desperation." Mark Twain, who had a rather low opinion of what he called "the damned human race," could not understand the lament of members of the aforesaid race that they had to die, and opined that this was indeed a strange complaint to come from people who had had to live.

The plain truth is that for most people life is hard. And to understand deeply that life is hard is to gain precious insight into the nature of alcoholism, to see that it is a solution as well as a problem, and to be prepared to meet it with sympathy and intelligence instead of with the usual excess of moral indignation.

I

All this is just another way of saying that most alcoholism—and what a commonplace it is to say this now!—is symptomatic. Some experts, like Dr. Robert Seliger of Johns Hopkins, would insist that *all* excessive drinking is symptomatic. It represents an attempt to narcotize physical or psychic pain. People get drunk to forget, or to correct the imbalance between their neurotic personality and the world. Alcohol is an opiate to pain, whether the pain be the physical torture of an arthritic limb, the dimly sensed aching of a mind about to ride the roller-coaster of manic depression, or the sharper pang of a sensitive consciousness in rebellion against a harsh environment.

The fact that mental or physical pain is at the root of most "problem" drinking is obscured because the drunk seems to be having himself such a wonderful time. His apparent uninhibited hedonism annoys that majority of the human race which is sober at any given time. It takes a discerning public to look beyond conduct to motive. The drunk is not having fun. He is indeed committing suicide, for alcoholism, in the words of Dr. Karl Menninger, is "one of the chronic and attenuated forms of self-destruction." The alcoholic is retreating from life towards death.

It is this false front of gaiety that is responsible for the fact that alcoholics are treated in the twentieth century with about the same amount of Christian kindliness that was bestowed on the insane in the seventeenth century. They are made public spectacles, they are laughed at, preached at and thrown into jail. It is also responsible for the fact that the public, which has generously poured very considerable amounts of money into research on the cause and cure of tuberculosis, cancer and infantile paralysis, has consistently refused to put up enough money for the scientists to find out much about alcohol. The human race is unwilling to donate for the relief of people whom it suspects of "having fun." Dr. Abraham Myerson of Harvard tells us the result: "We aren't failing to treat alcoholics because we haven't enough facilities or psychiatrists, but because we don't know how."

This doesn't mean that science knows nothing about alcoholism; it does, thanks largely to the limited research with the small funds available that has been carried on by Dr. E. M. Jellinek and his associates at Yale and by the Research Council on Problems of Alcohol. Science has a score of formulas for the treatment of alcoholism, ranging all the way from spinal fluid drainage through the "conditioned reflex" treatment (a refinement of the old Keeley cure) to psychotherapy. All report about the same ratio of success—25 to 40 per cent of "arrests" of the alcoholism. But science knows that "many cures means no cure," and that a more definitive answer to the question of treatment must wait for more research.

Just as the key word for science is "research," so the key word for religion is "perspective." The evangelical churches have hammered away at the rights and wrongs of conduct involved in the use and abuse of the demon rum, but none of them have been much concerned, as Jesus certainly would have been, with the motives of the man who drank to excess. They have emphasized what liquor *does to* a man but have not tried to understand what it *does for* him. They have treated the alcohol problem as though it existed in a vacuum created by the devilish rum-sellers solely for their own enrichment. This is a ridiculous oversimplification, ignoring as it does the adamantine hardness of human existence in a world wracked by wars, debts, unemployment, racial hatreds, poverty, hunger, nagging women, ungrateful children, rising prices, and all the neurotic imbalance arising therefrom.

II

From all this the cheapest, most easily got and most socially acceptable escape is via alcohol. "Not through mere perversity do men run after it," remarked William James in his classic *Varieties of Religious Experience.* We have preferred to believe that only moral perversity plus the inordinate greed of the rum-sellers was responsible for drunkenness. Nonsense! The "alcohol problem" is a part of man's response to his comi-tragic fate on this planet, and as such it has cosmic and theological implications.

The well intentioned people who, in the midst of the life-obliterating immorality of modern war, can go into a moral convulsion about an army or navy chaplain's serving some "nice boy from a Christian home" his first glass

of beer have such a warped perspective not only on the alcohol problem but on the whole problem of living that it hurts to have to take them seriously. During the war, a chaplain friend of mine wrote me as follows:

> For my part, I am nauseated by the concerns the people of the church have as to whether Johnny Jones, that nice boy with the lovely mother who never took a drink in his life until he got into the marines, now drinks the beer he is rationed upon his return from the front. Well, who is this Johnny Jones with the lovely mother? He is now Sergeant Jones, USMC. He is the guy who led his platoon into one of the caves at Pelelieu and saw the guts blown out of five of his men before he cut the head off a Jap who was firing a knee-mortar. He is the man—not the "nice boy with the lovely mother"—who for days lived on sea rations and chlorinated water that was nearly as hot as your bath water; who returned from the front utterly fatigued and craving one fundamental pleasure in life—a cool drink. Then some officer, or it might have been a chaplain who has imagination and understanding of men, took his jeep to the supply base and returned with a couple of cold bottles of beer and gave that "nice boy with the lovely mother" his first drink. Ah! But what if he should become a drunkard? Hell, wait until you make sure he will live long enough to become anything at all.
>
> And what will he think of that chaplain in years to come? Well, what? I think I know. He will remember the blood on his hands and the hot coral on the beach and the burning sun over the jungle, and how the padre, as hot and miserable as himself, went and got him a cold drink.

This is not to minimize the importance and the tragedy of alcoholism, but simply to get it into perspective. It cannot be understood as a simple moral problem standing alone; it must be seen as a part of the total problem of life with its tensions, temptations and frustrations. Heaven knows it is important enough simply as a public health problem—here in the U.S. only tuberculosis and syphilis claim more victims than alcoholism.

III

It follows therefore that the church should meet alcoholism, not with moral homilies or with technical advice on how to decline a cocktail or with a renewed drive for federal prohibition, but with church-sponsored clinics staffed by sympathetic ministers who have some psychiatric training as well as by Christian doctors. A prominent member of the profession recently said that a psychiatrist, to be a good one, must be a social reformer. The minister who attempts to deal with alcoholics must also be a social reformer and must realize that the people who come to him with an alcohol problem are perhaps not as pathological as the society which produced them. If he is really to help the alcoholic the minister must *like* him—and that means that he must divest himself of the cloak of outraged moral dignity with which the evangelical clergy has traditionally wrapped itself about when approaching or approached by a drunk. We are told that Father Damien was unable to do much for the lepers until he was able to speak of "*we* lepers." I do not mean that it is desirable for clergymen who would help alcoholics to become addicted themselves, but it is desirable that they be able in all humility to say, "There but for the grace of God go I."

It is particularly important that the church acquire perspective on alcoholism, for religion has thus far demonstrated more ability to help the alcoholic than has science. The therapies of the medical profession claim 25 to 40 per cent "arrests," but Alcoholics Anonymous and its program of religious therapy can show a record of almost 75 per cent "arrests." Conversion apparently beats aversion (the goal of most of the medical treatments).

Both medicine and religion must see that alcoholism does not exist solely as *either* a clinical or a spiritual problem but partakes of the nature of both, and beyond that is a part of the cosmic problem of man's response to pain, loneliness and tragedy. It is a problem not only for the one who is concerned with the cells and ganglia of the human body—although it is very much his problem—but also for the one who would explain human existence and relate the human to the divine.

IV

Likewise it is very much the problem of the parent and the schoolteacher, for the best expert opinion is that alcoholism is rooted in childhood experience. The Mowrers of Northwestern University tell us that often the alcoholic is an only child or an "in-between" child, while Seliger holds that "the roots of drinking—a need to escape or be narcotized—lie in early childhood personality reactions." Thus the alcoholic may be drinking to dull the pain of a childhood wound the memory of which has long since left his conscious mind.

But neither clinic nor confessional will altogether succeed in meeting the problem of the alcoholic unless the doctor and the clergyman, in addition to being social reformers, are also philosophers; unless they can at least attempt an answer to the question that Wolfe, that incomparable interpreter of man's solitariness, raises elsewhere in *Of Time and the River:* "Where shall the weary rest? When shall the lonely of heart come home? What doors are open for the wanderer? And which of us shall find his father, know his face, and in what time, and in what land? Where? Where the weary of heart can abide forever, where the weary of wandering can find peace, where the tumult, the fever and the fret shall be forever stilled."

Perhaps we will never find the answer on this earth. But until we have tried a little harder and come a little closer to an answer that will be both intellectually and emotionally satisfying, alcohol will continue, for people caught in the tragic web of man's inhumanity to man, their own pain or their lost childhood fears, to solve more problems than it raises. And failure to realize that alcohol is a solution as well as a problem will frustrate all our well meant efforts to deal with it.

Follow the Light!

MEN, who are starkly groping
Through labyrinths of greed,
Only the light of your conscience
Can safely lead
Out to the pastures of plenty,
On to the miracle-site.
Together, through bomb-haunted darkness,
Follow the light!

LUCIA TRENT.

Plundering the Indians of Alaska

By Ruth Muskrat Bronson

PLUNDERING the Indian is an old American custom, but during the past twenty years or so we have come to think of it in the past tense. The last time it was tried on a large scale was when the notorious Secretary Fall of Teapot Dome fame decided that Indian ownership of minerals was standing in the way of progress and that he could do a better job disposing of such resources in the public interest. It took an attorney general with a backbone, by the name of Harlan Stone, to remind Secretary Fall that Indian property rights are entitled to the protection of the federal Constitution.

But within the last few months a drive of major proportions has developed into legislation authorizing government bureaucrats to do to Indian tribes in Alaska what Secretary Fall wanted to do to Indians in the southwest. But it is even more unjust. Secretary Fall promised to turn over to the Indians whatever his customers paid him in the way of royalties. Under the new scheme the Alaskan Indians get nothing for the land and timber of which they are to be deprived except the consolation, so called, that they may bring suit against the United States to recover the amount for which the department of agriculture chooses to sell their timber. And this deal is blessed not only by the chambers of commerce of Alaska, which would scream to high heaven about socialization if the lands of white men were thus seized, but also by Attorney General Clark, Secretary of Interior Krug and Secretary of Agriculture Anderson.

Krug Approves Racial Expropriation

That the department of agriculture should sell Indian timber to the timber barons and pocket the proceeds is no new thing. The attorney general's argument that Congress may "take by the sword" without compensating Indian owners has some precedents in cases dealing with old Indian wars. But the stand of Secretary Krug is shocking to all who are concerned for the honor of the United States in the discharge of its obligations of trusteeship. Only last summer Secretary Krug reported that substantial progress was being made in clarifying and confirming Indian land titles in southeastern Alaska. Only a few weeks ago he denounced as inconsistent with American traditions the proposal of the Juneau chamber of commerce to expropriate the possessions of Alaska's first citizens.

Today, Mr. Krug embraces the doctrine of racial expropriations, for at his urging the Senate and the House of Representatives have passed a racial expropriation bill which is the Alaskan equivalent of the Nuremberg laws. Even the most reactionary bourbons of the south have not proposed that the lands of our colored citizens should be seized and turned over to more progressive citizens of other races while the original owners and their descendants play hide and seek with the United States treasury trying to pry out the receipts for sales they never authorized.

The departments of agriculture and interior argue, in support of this legislation, that the Indians of southeastern Alaska will not suffer because funds from the sale of all timber in the Tongass national forest will be held in the United States treasury until Indian land titles in Alaska are settled. But this is a specious argument, for the Indians will be forced to sue the government, a long and extremely expensive process, if they are ever to receive any compensation for these valuable resources taken so arbitrarily from them. History can tell us what always happens to Indians under such an arrangement.

Try to Collect!

The California Indians are today, after ninety-one years, still waiting to receive payment for lands the courts have decided were taken from them and for which they must be compensated. The Chippewa Indians of Minnesota had their timber taken from them in 1908 on just such a basis as this legislation proposes for Alaska. It took the Chippewa Indians thirty-one years to get their case adjudicated. Then the court decided that Chippewa timber, which already had sold for millions of dollars, was unmarketable in 1908. Consequently these Indians went out of court without one cent in payment for their property. There is no assurance that the Indians of Alaska will fare any better under the discreditable legislation just passed which allows our government to plunder their estate for the benefit of private industry. It seems a vain hope that our nation, already the strongest and richest in the world, need no longer build up its wealth by grabbing the property of its oldest, but smallest and weakest, trustee population.

The excuse advanced by the government bureaus in forcing through this legislation was the nation's need for pulp. No one denied this need, not even the Indians. In fact, the Indians offered to negotiate either with the pulp industry or with the government for the sale of their timber, and at no point did the Indians oppose the establishment of a pulp industry in Alaska. If the government needed Indian timber for the establishment of a pulp industry in Alaska, there was always the good American way of getting it—by fair and equitable purchase in the open market, just as it secures timber or any other resource from any other citizens. Where then was the need to use the fascist way of forcible seizure on people helpless to defend themselves?

A Black Page of History

Congress has written one of the blackest pages in our history of Indian affairs by passing the Alaskan expropriation bill (H. J. Res. 205). But there is still time, as these words are written, for American consciences to speak out and to prevent the disgraceful plundering of our oldest racial minority. While this law authorizes the secretary of agriculture to sell Indian timber, it does not require that he do so. An aroused public conscience speaking out in support of the rights of Alaskan natives to own and manage their own property may yet dissuade him from his

purpose. It should speak promptly to your own congressman, through you. The only hope the Alaska Indians have is that the Christian conscience of our country shall speak forcibly to secure remedial legislation at the next session of Congress.

These opinions are enforced by the action of the alert executive committee of the Home Missions Council, representing twenty-three Protestant denominations, which on September 19 voted to ask Secretary Krug to refrain from selling timber on certain lands in Alaska until Congress provides for speedy settlement of Indian claims to those lands. This action should be vigorously followed up.

Seed-Ground for Leadership

By W. Norman Pittenger

A HOWL of protest has been going up during the past fifteen years or so. It is directed against the secularistic and humanistic trend in American higher education. And in much of the revision of curriculum which is now a new sport on college campuses some attention is at last being given to the need for religion in education. Harvard University, for example, recognizes the problem in its report on *A General Education in a Free Society*. Yale has taken definite steps toward religious emphasis, with a special department devoted to religion and (astonishingly!) theology. At the University of Chicago, Robert M. Hutchins has insisted on the "metaphysical orientation" of the curriculum, so that the interests of what is in effect a religious interpretation of life and experience may be safeguarded. Now at last we can do something toward producing a few graduates each year who are religiously literate, who can look at life with the equanimity of Christian faith, and who can face the problems of their day in the power derived from faith and from faithful participation in the worship of the Christian church.

'Values' No Substitute for Virtues

But sensible people in the church clearly recognize that the new stress on "religious values" and "ethical principles," observable in many of the schemes now put forward, is for the most part—although not at the institutions mentioned above—so much eyewash. It has been remarked with justice that talk about such values and principles, in the abstract, is as good a substitute as can be found for the virtues of faith, hope and charity, with which historically Christianity has been concerned. But the attempt to put "attitudes" in the place of beliefs, to train men to live as Christians without any of the inner convictions of Christianity, to replace the imparting of the Christian culture by "group discussions" on "religious and moral problems of our day," is still a far cry from the informed and reasonable faith which it is our responsibility to transmit to the younger generation.

Yet the extraordinary thing is that these howls of protest and this general dissatisfaction with substitutes for Christian teaching have produced so little in the way of support for the one group of colleges in America which by foundation and maintenance are committed to the Christian faith. I am referring, of course, to the so-called church-related colleges. I am directing these words not only to the ministers of Christian denominations in this country, but (as I hope) to the many laymen who are now reading periodicals like The Christian Century. Do these folk realize that the history of the Christian colleges in America during the past few decades has been one of desperate struggle for existence? Do they know that the support of these colleges is inadequate to their task? Do they regard these colleges as *their* colleges? Are they anxious that their children should go to these institutions because they are *Christian* institutions? One fears that the answer to all these questions must be in the negative.

A First Charge on Fellowship

But this should not be. We should know by now that Christianity is an integral reality. Faith, worship and life are closely related. In the educational process, God and his will must be at the center if they are to govern later life. The church therefore has a vital concern for the nurture of its children so that they may grow into the divine pattern for manhood. Hence one of the first charges upon the Christian fellowship is responsibility for some kind of Christian education, not only at the primary and secondary levels but at the college level. And this is particularly true in a society such as ours in America, which is no longer built upon fundamental Christian assumptions and therefore renders extraordinarily difficult the achievement of Christian behavior and wholehearted devotion to Christian faith.

The higher educational level must not be lost to the church. Right here is one of the greatest opportunities of our day, if we will but see it. More church-related colleges, better church-related colleges, soundly based and soundly administered, fully supported by church people and with campuses thronged by the sons and the daughters of church people—here is our need, here is the challenge. It is imperative that we see that such institutions receive the loyal support of Christians in every denomination, and that the schools themselves be urged to carry on to the best of their ability their twofold task: the training of youth in basic Christianity and the imparting of the best education in the liberal arts.

No 'Reductionist' Christianity

It must be admitted that some of our church-related colleges have been untrue to their trust. Many of them have been subject to the secularistic and humanistic influences which we decry. Others have rested in an obscurantist fundamentalism which can put forward no

adequate defense against the attack from the enemy. For this reason we need another development; namely, a thorough self-criticism by our Christian institutions. If they are to receive the loyal support that they deserve, they must provide a definite and enlightened interpretation of Christianity—definite, as against the "reductionist" Christianity which makes our religion little more than a man-centered ethic; and enlightened, as against the rigidity and absurdity of biblical or ecclesiastical fundamentalism. It is the writer's conviction that this self-criticism is now proceeding in these colleges. It can be helped forward by faithful yet penetrating criticism from outside the campus, by those who are convinced of Christianity as a historical religion but are yet aware of the tremendous revolution wrought by our new knowledge.

Christian Colleges Essential

And so, while making no blanket defense of church-related colleges and advocating no blanket support for them, we can still affirm that when true to their vocation they are essential and have the right to expect the fullest assistance. For in establishing and maintaining colleges which are definitely Christian, intent upon developing Christian conviction and inculcating the Christian moral tradition, the church is guilty of nothing more than insisting that it shall have the right to educate its children in the faith of Christ.

Nor does this mean that obscurantism will prevail. Surely by now we know that it is entirely possible to accept the findings of modern science, to appreciate the truths brought to bear upon our thinking from every avenue of study, while at the same time accepting the faith and sharing the convictions of the historic Christian church. All but the most prejudiced of unbelievers see this today. Neither is the church "unpatriotic" in continuing the church-related colleges, unless indeed American loyalty is to be identified with that vague "American faith" to which Mr. John Dewey gave expression in *A Common Faith*—a creed that substitutes "religious attitudes" towards "ideal social goals" for a vigorous, vertebrate religion.

Leaders for the New Society

What we are chiefly concerned with at the college level is the training of Christian leaders for our country. Nobody should think that a man without a college degree is not fully a man. But a college education—that is, a thorough training in the liberal and liberating arts with their corollary in science and other disciplines—is necessary for the right preparation of those who shall be leaders of their fellows in a democratic society. And if we are to have leaders who are trustworthy and responsible stewards of their country's heritage, yet willing to see their own imperfections and accept reproof and correction, they must be men and women of enlightened faith. The Christian colleges should be contributing every year not dozens only but hundreds and thousands of men and women to serve in their communities and to act for the nation as honest, trustworthy, responsible and humble leaders. Here is the nation's great need: leadership whose quality is high because it is grounded in a vitalizing religious conviction.

The Christian colleges may well be the seed-ground for a new and open-minded leadership for our country. Yet they ought not to be maintained for that practical reason alone. The ultimate reason is simply that the Christian communions see clearly their bounden duty and have been prepared to implement their vision by the hard business of providing money, loyal support and students from Christian homes.

In the days to come we are certain to have a struggle on our hands. We refer not to the conflict of nations, although that may come, but to the conflict of Christianity with any and every sort of philosophy or religion which is secularistic, humanistic and "totalitarian," whether that be "democratic" or "dictatorial" in nature. Now is the time for us to prepare ourselves for the future, recognizing the integral character of our faith and doing all in our power to make Christianity in its fullest sense a vital reality for all who profess and call themselves Christians. Through such men and women, if it please God, a Christian energy can be released in the new society which should emerge out of the chaos of our time. In this task, the Christian colleges have their enormous place.

BOOKS

Old France, New Spain

THE HERETICS, A NOVEL. *By Humphrey Slater. Harcourt, Brace & Company, $2.75.*

THIS STORY is two stories, 700 years apart in time but linked by an idea. The first is based upon the persecution of the Albigensians in southern France, the consequent throngs of orphaned children, wretched and starving, that infested the towns as bands of precociously vicious criminals, and their liquidation by the ingenious device of the Children's Crusade. The second is of the Spanish civil war, especially of two young Englishmen and the sister of one of them, all of whom became involved in the war, a Spanish colonel with whom the girl became involved, and the tyranny of Russian communists among and over the forces which they had come ostensibly to assist.

The connection between these two stories is not achieved by transmigration of souls (though there is a repetition of the names of leading characters, which is noted as an amusing coincidence), but by parallel motives and events and by the resurgence of a state of mind which found its first complete expression in the Inquisition. The central idea is the recurrence of that attitude which justifies any inhumanity toward persons or treachery toward friends or associates in order to promote some abstract general dogma or to maintain the authority of the party leaders. In thirteenth century Languedoc, it was Catholic dogma and the authority of the hierarchy. In twentieth century Spain, it was the communist party line and the prestige of Moscow. In the first case, the heretics were the Albigensians, a very decent people who were hounded and harried and ultimately slaughtered because they dissented from the official theology and did not put their souls into the keeping of the right priests. In the second, the conflict is among the various shades of red on the loyalist side of the Spanish struggle, with the Moscow agents and their native collaborators as the exponents of

communist orthodoxy, their secret police (SIM) playing the part of the Inquisition, and all critics of their regime being cast in the role of heretics in this act of the drama. These latter were denounced as guilty of "Fascist-Trotskyite deviation," even though they were active participants in the fight against Franco.

There are battle scenes as horribly vivid as any I have read, painted under a clear, cold light like a Rockwell Kent picture of an iceberg, but the political and ideological conflict between the two sides in the war is not developed. It is taken for granted. For the author's purpose, the significant thing is the development of an orthodoxy which brands as heresy every little variation of opinion on its own side, proudly announces it as an ethical principle that considerations of humanity must be sacrificed to preserve the dogmas and discipline of the party, revives the ancient practice of keeping no faith with heretics, and sets up its own kind of inquisition.

Certain details of history are handled a bit inaccurately. It was Philip Augustus of France, rather than Frederick II, who served as Innocent III's muscle man to threaten John of England. Frederick was not "atheistic." "Nominalism" was not the characteristic doctrinal heresy of the Albigensians. It is questionable whether the children set adrift by the massacre of their parents as Albigensians furnished the chief element in the Children's Crusade. However, the chronology is right. The author is right, too, in making these heretics at least the moral and cultural equals of their orthodox persecutors. If the story about Spain gives the impression that almost all the loyalists were either communists or anarchists, this was probably not the author's intention but is due to his concentration of attention upon that element in order to show the tensions that arose within it.

Mr. Slater is a youngish Englishman who had spent some time in Russia, engaged in anti-nazi plots in Germany, written political correspondence with a leftish slant from France and Spain, and fought two years in the International Brigade on the loyalist side in the Spanish civil war—all before World War II, from which he emerged as a major in the British army. He knows his way around, in thought, writing and action. In this novel he has achieved a style remarkable for its compactness and cool detachment ("emotion remembered in tranquility"), and has virtually created a new form of fiction. It produces on me the impression, unusual for a "first novel," that I must be sure not to miss any future novels he may write.

W. E. Garrison.

The Humble Autocrat

Doctor Johnson's Prayers. *Edited with introduction by Elton Trueblood. Harper & Brothers, $1.50.*

Doctor Johnson's Prayers. *Introduction by Elton Trueblood. James Ladd Delkin, Stanford University, Calif.*

IN TWO similar and simultaneous editions, with identical introductions and slight differences in the arrangement of the text, the prayers written for his own use by England's great literary autocrat are fortunately rescued from oblivion. Samuel Johnson was a deeply devout man. If he defended the orthodox faith rather by affirmation than by argument, that mental attitude fitted him the better for devotional writing, to which rational apologetics is extraneous. He would not even listen to the questionings of the "age of reason" in which he lived, much less answer them with anything but repeated affirmations. In a theologian, this would be dogmatism. But he was not a theologian. In a penitent worshiper, it is preliminary to humble petition for needed help from a God so surely trusted that he need not be argued about.

Two things seem to dominate and determine Dr. Johnson's attitude in his prayers. They are awareness of the constant imminence of death and a sense of universal human misery. The first made him sensitive to the passing of time, the fact of his own unceasing march toward the grave, and his responsibility for the use of every inch of time in the light of impending eternity. The second began, but did not end, with his own troubles and anxieties. "Redeeming the time because the days are evil" is a text that might have been much in his mind. One expression of this is in the long series of prayers written for his birthdays, from 1738 to 1784, from his twenty-ninth to his last birthday. Others in similar vein were at the beginning of new years. Still others were specifically "for amendment of life," "for work and study," "for health," "for family and friends." A moving section relates to the death of his wife.

In form, these prayers generally follow the pattern of the collect, as found in the Book of Common Prayer. Choice of words and sentence structure show the influence of the same admirable model. There is nothing of the ponderous and sonorous rhetoric or of the verbal redundance that characterize some of Dr. Johnson's other writings. These are the simple and sincere utterances of a soul voicing its dire need of God. As a master of words, he selects his words with unconscious skill and does not permit his words to master him. One feels sure there is nothing here that was put in because he thought it would sound well. Therefore it rings true, and incidentally it does sound well.

A little while before his death, Dr. Johnson made a collection of his devotional writings, including these prayers, which were edited for publication by his friend George Strahan. Strahan's manuscripts, preserved in the library of Pembroke College, Oxford, have been used by the editor of the present editions. Dr. Trueblood's introductory essay is a valuable study of the inner life of a great writer who is better known for works of a far different character. One who would know Dr. Johnson completely should read this introduction and these prayers as well as Boswell. One who cares nothing about Dr. Johnson but wants to learn how to pray may profitably read the prayers. W.E.G.

Books in Brief

The Walls Came Tumbling Down. *By Mary White Ovington. Harcourt, $3.00.* Miss Ovington was one of the little group that founded the National Association for the Advancement of Colored People. This book, with its somewhat too optimistic but prophetic title, is her autobiography. But her life has been so wholly committed to the cause of racial justice, and especially to this agency for its promotion, that her story is the story of the association and its outstanding leaders, such as James Weldon Johnson and Walter White. More than that, it is in effect a history of the whole struggle for a fair deal for Negroes during the past half-century. Yet the author's personality shines through it to make it something more than a history. Miss Ovington, at 82, writes with the zest and energy of youth. Walter White, in his foreword, describes her as "a fighting saint."

Revelation and Response in the Old Testament. *By Cuthbert A. Simpson. Columbia University Press, $2.50.* These Paddock lectures, delivered at the General Theological Seminary (Episcopal), in New York, give a scholarly and penetrating interpretation of the development of the central religious ideas of the Hebrew people, especially the concept

of God and of the national destiny, from "primitive Jahvism" to Isaiah and Jeremiah. Jahveh was at first a tribal god of the storm and of the volcano. The advance to an ethical monotheism and toward the sense of a worldwide unity—not only toward but to this latter in the minds of a prophetic minority—was not attained by conscious rational reflection operating unaided on the human level. It required revelation. Though that concept must be divested of its primitive crudities, the truth remains that such an authentic awareness of God can come only as the divine initiative evokes a human response. A long historical process is required to bring it to fruition. The end product is a mature doctrine of God and of man. By stopping where the exile begins, these lectures do not follow the development to its consummation. A sequel is called for, and Professor Simpson could write a good one.

A History of the Jews, from the Babylonian Exile to the end of World War II. *By Solomon Grayzel. Jewish Publication Society of America, $3.50.* It seems reasonable to think that this will be the standard moderately popular one-volume history of the Jews until enough new history has been made to justify rewriting the story. Almost one-fourth of its 835 pages are devoted to the period ending with the fall of Jerusalem in A.D. 70; the middle half, or a little less, to the centuries from then to the time of Napoleon. The complicated fabric of events, movements and personalities during the medieval and early modern period is presented with enough detail to make it substantial and vivid, but with enough simplification to prevent undue strain upon the patience of the non-professional reader. Dr. Grayzel's work as professor of Jewish history at Gratz College, Philadelphia, for nearly twenty years has given him an ample command of the materials, but his admirably dispassionate attitude must be both a gift and an attainment. He writes history, not polemic. This is especially evident in his treatment of recent and current events. He is neither the advocate nor the critic of any group in Jewry, or of any of the varieties of Zionism. No sensitive Christian can read Jewish history without some embarrassment, but the author makes it as comfortable for him as any honest historian could. The basic facts of agelong discrimination and persecution cannot be omitted, but he does not dwell upon the grewsome details. So also he avoids the encouragement of a persecution complex among his own people.

New York in Literature, The Story Told in the Landmarks of Town and Country. *By Rufus Rockwell Wilson. Primavera Press, Elmira, N. Y., $3.75.* So large a part of American literature has been produced in New York—including some by actual New Yorkers—that the writer of a literary guidebook to the city and its hinterland is not cramped by scarcity of material. Dr. Wilson's diligent researches, together with those of his wife, have assembled the data for an almost street-by-street guide to the literary landmarks. Brief sketches of the lives and work of the writers accompany the identification of the places where they lived, labored or died. Since the arrangement is geographical, the reader passes rapidly back and forth among the generations and may enjoy the piquancy of finding that authors who were far from being contemporaries become neighbors on the same block and therefore on the same page. Additional chapters tell of adjacent New Jersey, of the Hudson valley, and of Mark Twain's Elmira. For continuous reading, this volume (like the dictionary) changes the subject with rather disconcerting rapidity, but the ample index makes it easily usuable for reference. W.E.G.

CORRESPONDENCE

Some Shouldn't Read Quintus

SIR: Your correspondent, Mr. Howie (September 3), betrays the fact that either he has no children or has neglected them. What parent hasn't read *Peter Rabbit* over and over until the story comes verbatim without looking at the book? Of course such a parent had better know every word, or there will be stern reproof from the small fry. If Mr. Howie would turn on his humor and visit the dime store he might procure that classic of the naughty little rabbit who ran away and got into difficulties, just as small boys and girls are inclined to do. It is hardly just to compare the sober grief of Bobby Burns with the classic of childhood delight, and certainly it is a blow below the belt to suggest that Quintus has "never heard" of Burns. If the reader is incapable of high glee he should not, I am sure everybody will agree, read Quintus.

Akron, Ohio. O. R. Warford.

All Ages Are Confused

SIR: Your acknowledgment in the issue of September 10 of Galen T. Lehman's letter correcting the erroneous report that Church of the Brethren young people recently endorsed universal military training at Huntington, Indiana, provokes a chuckle. In effect you say, "Our facts may have been addled, but our conclusions are sound." Actually they are not.

The cleavage between pacifists and non-pacifists among Brethren is far from a clear-cut conflict between age and youth. There is as much confusion and frank non-pacifism among oldsters as youngsters. Sociologically the Brethren are now being so rapidly assimilated into the main currents of modern life that nonconformity of any type is distasteful to many of them.

It is true, however, that a large proportion of the denomination's effective leaders, not all graybeards by any means, are convinced pacifists. As such they are less the heirs of the old Brethren tradition of passive abstinence from military service than of a youth movement which began in the twenties and urged positive aggressive action against war. These leaders are largely the church's policy makers and its spokesmen in formal pronouncements, but—as in other communions—substantial segments of the general membership, old or young, may and do disagree.

General Brotherhood Board, Church of the Brethren, Elgin, Ill. Lorell Weiss, Director of Research.

Yale Student Asks for Help

SIR: Your "Quintus Quiz" column in the September 10 issue restimulated a question which has bothered me for some time. If "hero worship" is undesirable, isn't religious worship also undesirable? The only answer I have runs something like this: "Why, of course not. The object of hero worship is common mundane man whereas the object of religious worship is a divine being, God."

This seems satisfactory on the surface. One cannot compare unlike things. Yet is this a comparison of unlike things? Your column points out two objections to "hero worship": (1) it shows lack of judgment and (2) it shows defective experience. Now these are not defects of Sarah Siddons or of Dr. Chrysostom. They are defects of the *worshiper* of Sarah and the Doctor; they are present in the worship whether Sarah or the Doctor or Politician Pete is the

object of worship. So if you change the *object* of worship does the *principle* remain undesirable? A change is a change whether it is from man to man or from man to deity. Thus I cannot see how the worth of worship can be contingent upon the desirability of the object of worship.

Now accept the alternative that the principle is independent of the object, substitute God for Sarah Siddons, and conclude that worship of God is undesirable. Surely no Christian will defend this. Yet can one consistently claim the desirability of religious worship and the undesirability of "hero worship"? I will certainly appreciate any help you can give me with this question.

New Haven, Conn. RICHARD C. HELGESON.

U.N. into World Government

SIR: Very misleading was the account in your September 3 issue of the statement of Louis Dolivet, editor of *United Nations World*, at the Foreign Relations Institute here. Dolivet did not assume that the United Nations *as it is* is adequate. He called upon his audience to "educate, agitate and organize" so that United Nations could be strengthened into a federal world government.

Brotherhood House, W. CLAY MARKS.
Denver, Colo.

Are River Valley Authorities Totalitarian?

SIR: I read with interest the article by Thomas Alfred Tripp entitled "Stop Floods with MVA" in the July 30 issue of The Christian Century. As the president of the Mississippi Valley Association, an organization of civic, agricultural and business interests in 23 states which has been working for 20 years to promote the development of the land and water resources of this country, I am in hearty accord with Mr. Tripp's premise that we must conserve the soil and prevent floods.

It is not my purpose to enter into a controversy with him, but I feel that in the interest of the objectives toward which we both aspire, the facts should be set straight. Mr. Tripp is, I fear, long on faith and short on facts. He assumes, as the proponents of the regional authority plan for the socialization of America would have the people believe, that only through a Missouri Valley Authority can we obtain flood protection.

It is important that the public clearly understand that an MVA is not a new engineering plan; it offers no new methods of soil conservation, or for irrigation or electric power. There is only one engineering plan for the control of the waters of the Missouri basin. It is the Pick-Sloan plan, developed after long study by two responsible agencies of the federal government with many years of experience. This plan is now being put into effect. It is the most ambitious and the soundest program for the conservation and control of water resources ever projected in this country. The MVA adherents have conceded before committees of Congress that they have no other plan to offer. All they say is that they can administer it better.

At best a regional authority is an administrative pattern—nothing more. It should be added that it is a dangerous philosophy of government, which, if adopted, would profoundly change the democracy under which this country has lived and prospered for more than 150 years.

I submit to Mr. Tripp that it is not "regional democracy at work," as he states, to vest in three men appointed by the President, only two of whom need be residents of the Missouri valley, dictatorial powers over the political and economic life of one-seventh of the land area of the United States. As the Murray MVA bill is now drawn, these men are, in the main, responsible to no one but themselves. They may even decide which state and federal laws they wish to obey. They have the right to engage in any form of business activity they see fit, and to dictate to farmers who receive the benefit of irrigation how they shall conduct their farms.

This is not democracy--it is totalitarianism on the march. The democratic way to achieve the legitimate objectives of a comprehensive multiple-purpose development program is the way now being demonstrated in the Missouri basin. Through the Missouri Basin Inter-Agency Committee, in which the people of the valley have direct representation, local interests have a full voice in the determination of policies and the coordination of the program. Proof of the success of this plan is the fact that the governors of all ten of the valley states at a meeting in Omaha in July unanimously rejected an MVA and urged the Congress to provide funds to expedite the work under the Pick-Sloan plan.

Mr. Tripp, following the propaganda line of the MVA-ers, discounts the opposition to an MVA as inspired by "big power interests," "state politicians" and "conservatives." This is as unfair as it is untrue. Would he say that such independent newspapers as the *St. Louis Globe-Democrat*, the *Kansas City Star*, the *Omaha World-Herald*, the *Sioux City Journal*, to mention only a few, are dominated either by power interests or by state politicians? Would he ignore the testimony before Congress of farmers, business men and officials of civic groups who certainly cannot be classed as politicians or representatives of the power industry?

The fact is that the overwhelming majority of the people of the Missouri basin are opposed to an MVA. Their reasons are:

1. They want flood control, soil conservation, irrigation, navigation and power development as soon as these benefits can be obtained. Under the Pick-Sloan plan construction has already started. If Congress provides the funds the program can be completed within five to ten years. Under an MVA, an untried agency, there would be a delay of from three to five years before the work could be started.

2. They believe that a regional authority is a dangerous step on the road to socialism. Democracy depends upon local representation, and upon the recognition of the rights of local government units. It would be stifled under an autocratic superstate, whose directors would be responsible to no one but themselves.

3. They believe that the army engineers, the reclamation bureau, the department of agriculture and the Federal Power Commission, with years of experience, are fully qualified to do the job.

I submit that this is not a "provincial view." On the contrary, it represents the sort of independent inherent horse sense of the American people, who prefer their own initiative to bureaucratic dictatorship, no matter how paternal, and who prefer having a voice in their own affairs to socialistic supervision, no matter how well intended. I agree heartily with Mr. Tripp's assertion that "the problem is greater than the middle west." It is indeed "national in significance" because at stake is the form of government under which we have become one of the greatest and most prosperous nations in the world.

Mississippi Valley Association, LACHLAN MACLEAY,
St. Louis, Mo. President.

SIR: My article elicited many letters, practically all of them favorable. I get the impression that all America reads The Christian Century! Regarding my qualifications to discuss our need for a Missouri Valley Authority to stop floods, I would be as prejudiced a witness as Mr. Macleay and will say nothing. As to the facts, they speak for themselves to anybody who will study the TVA and the reasons for the disastrous record of the past summer in the Missouri valley.

This leaves his numbered statements. These points are obviously what the Mississippi Valley Association would like a majority of the people to think. We are agreed on one statement in the first point; namely, the need of multiple-purpose dams, but from here on Mr. Macleay gives way to symbols and slogans. When he appeals to the supposed danger to our American institutions of an MVA with such unrealistic labels as "socialistic supervision," "totalitarianism on the march" and "dictatorial," does he assume that Congress would ever set up an agency more powerful than itself? In 1944 the *St. Louis Post-Dispatch* recorded the testimony of the governors of the seven Tennessee valley states. Without exception, they agreed that TVA respected state and local institutions and that the agency was wholly beneficial. While MVA probably would not be identical with TVA, the pattern set by the latter reveals that a river regionalism can be democraic and entirely in keeping with the Constitution.

Points 2 and 3, as well as the whole letter, show that Mr. Macleay does not agree that "dams are not enough" and that a democratic and unified educational, social and economic program is necessary

to utilize the engineering developments to the maximum. Here is the basic point of difference between MVA advocates and their opponents.

The social scientist must leave the engineering phase to the engineers. However, I note that there are differences of opinion among the engineers regarding the Pick-Sloan plan. The controversy over the necessity of both the Oahe and Garrison dams, for instance, reveals at least two schools of thought among the engineers. My concern is not over the placing of dams but over the use of them in a vital democratic program such as might be developed under a Missouri Valley Authority.

Congregational Christian Board of Home Missions, New York, N. Y. — Thomas Alfred Tripp, Secretary.

On Niemoeller

SIR: In your editorial on Niemöller in the issue of September 10, you remark that you do not know what the Association of Victims and Persecutees of Fascism is. I am not in a position to give exact or detailed information about the organization, but it happens that I was visiting with Dr. Herman Maas in Heidelberg, Germany, early in August when the news of the attack on Niemöller by the A.V.P.F. broke. Dr. Maas is a member of the Fellowship of Reconciliation who followed a thoroughly anti-nazi course throughout the Hitler regime and the war, and was subjected to a good deal of suffering on this account. He is now the *Decanus*, or assistant bishop, of the state of Baden. On the occasion of his 70th birthday in August he was honored by the entire city and given an honorary doctorate in theology by the University of Heidelberg.

Dr. Maas is the chairman of the Heidelberg branch of the A.V.P.F. We may be very certain, therefore, that it is not "an organization of self-parading martyrs." I gathered that at least many of its local branches were effective on the one hand in providing mutual aid to victims of fascism, and on the other hand in combating anti-democratic tendencies in the community.

Dr. Maas, who is at certain points highly critical of the political course which Dr. Niemöller has followed at times, was nevertheless deeply disturbed by the attack made on Niemöller by the Frankfurt branch of the A.V.P.F. He informed me that at the annual meeting of the Heidelberg branch at which he was to deliver the principal address, he planned to protest against the action taken, to insist that a thorough check should be made on the allegation of the Frankfurt branch that there was *new* evidence against Niemöller, and to state that if this were not the case and the organization insisted on Niemöller's expulsion, he, Dr. Maas, would feel compelled to resign from it.

Fellowship of Reconciliation, New York, N. Y. — A. J. Muste, Secretary.

The Hard Way

SIR: A letter to the editor in your issue of September 24 offers a name for the pattern of ecumenicity. Pointing out that there are already such formations as the Roman Catholic Church, the Greek Catholic Church and the Old Catholic Church (to say nothing of the Anglo-catholic movement), he suggests that world-wide union be embraced as the "Christian Catholic Church."

It's not a bad idea, but your correspondent underestimates the manifold reaches of denominationalism. There already *is* a Christian Catholic Church—the "communistic" sect also known as "Dowieites" or "Zionites." Founded in 1893 or 1896 (my reference sources differ), the group made its headquarters in Chicago until Zion City, Ill., was established. "Dowieites," the only name by which it is identified in the *Encyclopedia of Religion*, is misleading, owing to the fact that Founder John Alexander Dowie was given the heave-ho 'way back in 1906. "Zionites" is likewise bound to be unsatisfactory from any point of view exterior to the sect itself.

As for its third label: perhaps under some new law of eminent spiritual domain the ecumenical church could appropriate the term "Christian Catholic," but before we explore the possibilities it might be wise to concentrate on the prior problems of ecumenicity itself. I sometimes get the notion that too many of us are trying to construct that pyramid from the top down. I am fairly certain it will have to be done the hard way.

Springfield Newspapers, Inc. Springfield, Ohio. — Maynard Kniskern, Editor, *The Sun*.

'Rally to What?'

SIR: Allow me to suggest that Margueritte Harmon Bro drink three glasses of warm water and the juice of one lemon each morning before breakfast. This will aid digestion. The wholesale condemnation of church teachers and leaders must come from a disordered liver rather than from visits to a cross section of churches. I am happy that she has visited at least one church where she found a program that has met her approval.

College Park Baptist Church Greensboro, N. C. — Wilson Woodcock.

SIR: Margueritte Harmon Bro's "Rally to What?" in your issue of September 17 will bring comments from others. Believing that it *could* happen today, mine shall take the form of telling a personal incident. Our daughter, who was not quite eight years old, came home from church school one Sunday in high indignation over her brother's "silly little piece" for the Christmas program. Entirely on her own she found him another. Need I add that even the four-year-old brother saw and appreciated the difference? Or that, despite the fact that he did not talk plainly, he was listened to with a respectful hearing which did not even end in the usual laughter over words not quite clear?

The piece assigned:

"They asked me if I'd speak a piece,
Of course I said I would;
Now don't you think, you grown-up folks,
That I am pretty good?"

The substitute, found in a third-grader's "memory gem" book:

"What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what I can I give Him—
Give my heart!" *(Christina Rossetti)*

Fremont, Ohio. — Mary D. (Mrs. N. Clifford) Bangham.

On Vacation?

SIR: I have frequently written to commend articles in The Christian Century. This time it is not so. The article in the September 24 issue, "Religion on the Bandwagon" by Clarence Seidenspinner, is in extremely poor taste. Could it be possible that the editor was on vacation when this vulgar thing was passed?

Independence Blvd. Christian Church, Kansas City, Mo. — Ralph E. Bennett.

[Possible, yes; actually, no.—The Editors.]

Sermons for Gold

SIR: Unwittingly, you appear to have struck a balance in the sanctum sanctorum instead of in the countinghouse. You are carrying advertisements for Spiritual Mobilization, Inc., which appeal for ministers to enter sermons in a prize contest. For the best sermons preached on October 12 an aggregate of $5,000 will be awarded. The theme: "Perils to Freedom."

As a travesty on spiritual scrupulousness, what could match the spectacle of a group of clergymen deliberately preparing sermons with an eye to sharing $5,000? Freedom will never be in greater peril than on the very Sunday morning on which our clergy begins to compete oratorically for $5,000. Just how big do thirty pieces of silver look in comparison? Surely no significant numbers of men of the cloth will enter this unseemly race.

Detroit, Mich. — James G. Gibson.

NEWS of the CHRISTIAN WORLD

Tension Follows Report on China

After Wedemeyer Mission Departs, Civil War on Communists Is Pressed—Student Unrest Increases

NANKING, CHINA, Sept. 12.—Increased activity in the China civil war followed the Wedemeyer mission's departure. Nationalist forces, under orders from Generalissimo Chiang Kai-shek, are determined to exterminate the Communist opposition. While the government has made progress in some sectors, advances by the Communist armies have also been reported. The Disciples of Christ mission in Hofei, Anhui province, has experienced some difficult moments during recent days when the city has been surrounded by Communist troops.

* * *

Student Unrest Grows

On the political front, major attention has centered in the meeting of the Kuomintang central executive committee. On the agenda have been consideration of the parting remarks made by General Wedemeyer, merger of the Kuomintang and San Min Chu I youth corps, and a new code for party members which includes obedience to Generalissimo Chiang. During the postwar months the youth corps has been one of the main sources of trouble in many communities. It has been operating among student groups as stool pigeon for the Kuomintang. The government faces the possibility of a renewal of student unrest because of its present restrictive measures. Officials of both government and private universities are reported to have been given names of students who are not to be permitted to enroll during the coming term. Some of these young people were leaders in the "520" demonstration last May 20 in which paraders were dispersed by violent police action, but others have been guilty only of taking active part in campus life. At Central University, largest government institution in China, the student self-government organization has been threatened with suspension.

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Kuomintang Minimizes Wedemeyer Charges

Chief topic of conversation in China today is the Wedemeyer report and the general's declaration on his departure that conditions have deteriorated seriously since he was last here. Government statements have been none too complimentary to Wedemeyer, but the judgment of the ordinary Chinese is that he said things which have long needed saying. The government attitude appears to be one of semi-complacency, induced by the belief that because China is part of the American scheme of dealing with Russia she will not be left to Communist domination.

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UNESCO Hears of China's Need for Schools

In a report to the recent UNESCO conference on fundamental education held in Nanking, the Chinese delegation revealed that China now has 21,000,000 children from 6 to 12 years of age enrolled in regular schools, leaving 46,000,000 without opportunity to secure an education. The report added: "We must encourage and seek the establishment of private schools to care for the vast number of China's school-age children." At present there are 14,916 private elementary schools in the country. The need for schools has significance for Christian missions interested in education. In Nanking, however, private schools encountered political opposition when they sought to charge fees high enough to meet the mounting inflation, and the opening of middle schools was delayed a week because of negotiations forced by the city council.

* * *

Anglicans Hold 10th General Synod

The 10th General Synod of the Anglican communion in China (the first meeting since 1937) was held in Shanghai Aug. 23-31, with more than 100 delegates representing all 13 dioceses of the church in attendance. Visitors were present from England, Australia and the United States. The synod took action to make permanent its central office in Nanking, and planned for a three-year "forward movement" with Bishop Y.Y. Tsu of the central office as director. A commission was appointed to prepare a standard book of common prayer for the Chinese churches. Action was deferred on the matter of ordination of Chinese women until advice can be secured from the Lambeth conference.

* * *

Pay Tribute to Timothy Lew

Ambassador J. Leighton Stuart delivered an address on the life and work of Timothy Lew at the memorial service for his late colleague held Aug. 31 in the auditorium of Peking Union Medical College. Dr. Lew, famous Chinese Christian who died last month in New Mexico, where he had gone for medical treatment, was professor of religion and psychology at Yenching University when Dr. Stuart was president of the institution. He left Yenching in 1936 to become a member of the legislative Yuan in Nanking.

HERBERT L. MINARD.

FOOTNOTE: Chinese feasts are now to be held on an "austerity basis," i.e. we are to be limited to eight dishes and a soup. This is the first act which the government has taken for the protection of foreigners!

Seventh-Day Adventist Youth Urged to Evangelize

The 5,000 delegates to the recent Seventh-Day Adventist youth congress in San Francisco pledged themselves to continue "total war" against liquor and to support legislation which would outlaw liquor advertising and bar from public office anyone connected with the liquor traffic, Religious News Service reports. The young people heard reports which indicated that Seventh-Day Adventist mission work was carried on ably during the war years by young native converts. They were challenged to become "back fence evangelists" by Elder Theodore E. Lucas, the denomination's youth secretary.

Drys Make Gain In Pennsylvania

Two Hundred Local Contests Result in 60 Transfers from 'Wet' Status—Rules Against Y.M.C.A.

PITTSBURGH, Sept. 21.—When the results of more than 200 local option contests, which took place in connection with the state primary elections on Sept. 9, were announced, it became clear that dry forces are gaining ground in Pennsylvania. Although a large majority of communities did not change their status, 29 with legalized liquor privileges and 31 with beer dispensing licenses turned from the wet to the dry column. Only 9 went from dry to wet. Seventy-four municipalities voted to keep their liquor privileges and 51 to remain dry, while the score on the maintenance of beer was 80 to 41. One of the greater disappointments was in near-by Fayette county, where a vigorous campaign had been waged by Protestant church forces over vicious conditions in Uniontown. Only 3 of 17 districts in the county voted dry. State enforcement officials recently cracked down on some of the worst offenders in this coal mining area. The wets also won after a bitter struggle in Dormont, Pittsburgh residential suburb.

* * *

Y.M.C.A. 'Not Primarily Religious'

The Young Men's Christian Association is not a religious organization under provisions of Pennsylvania law, which exempts religious groups from registration for the purpose of soliciting funds, according to a recent ruling of the state department of justice. In stating his opinion, Attorney General I. McKeen Chidsey said that it was apparent that not all the purposes and objectives of the association are those of a religious organization, and that in actual operations religious effort does not predominate. Some branches of the Y.M.C.A. in Pennsylvania have been operating under certificates of registration, while others have not applied for them.

* * *

Seminary Opens Doors To Women

For the first time in its 154 years, Pittsburgh Xenia Seminary, United Presbyterian theological institution, will this year offer women instruction in church leadership. Five women have enrolled for a two-year postgraduate course in preparation for work in Christian education, missions or parish visitation. Florence M. Lewis, formerly director of Christian education at Second Church, Wilkinsburg, was recently named dean of women by the seminary board. Another innovation will be put into operation at Western Theological Seminary, Presbyterian school across the parkway from Xenia, where evening courses in Christian education will be offered for lay leaders.

* * *

Legion Condemns Racial Discrimination

Meeting here in its 29th annual convention, the Pennsylvania American Legion

after heated debate and rejection of the measure by the convention executive committee took a strong stand against racial and religious discrimination in the army and navy. Other resolutions, as expected, favored universal military training, more veterans' hospitals and housing for veterans' families. The action on race has been interpreted as evidence of new social vision on the part of the commonwealth's legion leadership. The convention itself, with a huge and colorful parade and much vandalism and rowdyism, was a headache to the police, hotels and residents generally.

* * *

Priest Wants D.P.'s As Domestics

Maintaining a reputation for getting publicity through his comments on current problems, a Pittsburgh Catholic priest, Thomas F. Coakley of Sacred Heart parish, has suggested that displaced persons be admitted to this country to relieve the shortage in domestic help. He made the suggestion in a letter to a national magazine. Father Coakley claims he could place 500 maids through the employment service of his own parish, which is located in the wealthy East End district. Pittsburgh has two groups alert to opportunities for aiding the victims of the war—the Allegheny County committee for displaced persons and the committee for Protestant Christian refugees. The latter has funds available to assist any who may gain admission to this country and qualify by locating in the Pittsburgh district.

* * *

And So Forth

Willis R. Jones has resigned as director of the Pittsburgh round table of the National Conference of Christians and Jews to become admissions counselor at Transylvania University.

The Catholic population in the diocese of Pittsburgh, comprising 10 western Pennsylvania counties, is 738,470, according to the official Roman Catholic directory for 1947. This places the diocese second in population only to Brooklyn in the list of 99 dioceses.

Springdale Baptist Church has begun construction of its new building after a four-year delay brought about by the war.

Goldie Carter, who has been associate executive director of field operations for the U.S.O., is the new executive director of the Pittsburgh Y.W.C.A.

W. R. Vivrett, Jr., pastor of St. Charles Avenue Christian Church, New Orleans, has accepted a call to the pulpit of East End Christian Church here. R. H. Crossfield, formerly president of Transylvania University, has been serving as interim minister for several months following the resignation of John Ray Ewers after a 37-year ministry.

O. M. WALTON.

Plains Children Attend Sunday School by Air and Mail

Children in the great plains area will be able to receive regular Sunday school training in their homes through the "Sunday School at Home by Mail and Radio" project launched in Montana by the Evangelical Lutheran Church's department of parish education. The project includes free correspondence courses sent by mail and a weekly radio program, "Children's Chapel," presented over station KFBB, Great Falls.

Plan Ecumenical Youth Projects

Post-Oslo Conference in Sweden Sets Up Program to be Operated Under World Council of Churches

GENEVA, Sept. 15.—At the meeting of the World Council's youth department held in Lund, Sweden, just after the Oslo conference, it was decided to put the greatest responsibility for ecumenical youth work on local and regional committees. Delegates planned for setting up Christian youth councils in various countries, somewhat on the order of the United Christian Youth Movement in the United States. They discussed means of obtaining greater youth representation in ecumenical projects. At the Amsterdam assembly of the World Council, to which 100 delegates will be appointed, the national councils will present names for election to the permanent World Council youth department committee, which will have 30 members.

* * *

Plan 'Sharing' Youth Conference

Concrete action in the field of youth reconstruction took place at Lund as a follow-up of spontaneous discussions at Oslo. Dutch young people had become convinced that something must be done to break down the isolation of German youth. At Lund, it was decided to hold a conference late in October in Switzerland, at which 25 youth leaders from European countries and representatives of ecumenical youth organizations will be present. Plans indicate that this will not be a conference at which Americans will try to "reconstruct European youth," but a sharing and planning meeting to which everyone will contribute. Other practical suggestions made at Lund were for interchange of youth leaders and students, and for setting up international work camps.

* * *

Ecumenical Institute Host to Many Conferences

The application of Christianity to the lay professions occupied the minds of delegates to several recent conferences held at the Ecumenical Institute of the World Council at Celigny, Switzerland. Separate meetings were held for politicians, teachers and physicians from many different countries. Disturbed about the moral chaos of the times and the inadequate educational preparation of many ministers, the teachers recommended that community educational clinics be set up with doctors, parents, teachers and ministers working together. Among other meetings at the institute were a preparatory study conference for the Amsterdam assembly of the World Council and a session on "Evangelism in Latin Countries." Walter M. Horton, who took an active part this summer in the work of the study department and in the conferences at the institute, returned to the United States early this month.

* * *

'Faith and Order' Studies Union with World Council

At the Faith and Order conference held at Clarens, Switzerland, late in August, 50 churchmen made plans to integrate the movement with the World Council of Churches, which is the offspring of "Faith and Order" as well as of "Life and Work." Delegates agreed that it will be well to set up at the coming Amsterdam assembly a department on faith and order within the council, which would have as one of its tasks the collection of data on church union schemes and the transmission of this information to churches throughout the world. The Faith and Order movement plans to hold a world conference around 1950. Oliver Tompkins of England defined the purposes of the movement as (1) to study differences and obstacles to unity and ways of overcoming them, and (2) to preach the essential oneness of Christ and the obligation of the churches to manifest their unity. At the Clarens meeting an open communion service for all delegates was conducted by the Anglicans.

* * *

Rehabilitate European Church Leadership

The reconstruction department of the World Council has been busy helping to strengthen the leadership of European churches. Its rest home at Locarno, operated in conjunction with the Swiss Protestant relief committee, regularly cares for 50 war-weary pastors and church workers. The health committee sends food packages to German pastors who are ill, and has arranged for a number of German ministers and theological students who are suffering from tuberculosis to come to Swiss sanatoriums; it may develop a "t.b." seminary here. This fall it will operate a feeding program in the 20 theological seminaries in Germany. The scholarship department administered the program by which 26 theological students have gone to seminaries in the United States. The seminaries paid for their education, Church World Service for their transportation. It is hoped that 25 German students will go to the United States early in 1948. A $50,000 gift from Church World Service enabled the Czech churches to repair and reopen a number of youth camps which had been preempted during the past eight years by "Hitler Youth" or by occupying armies.

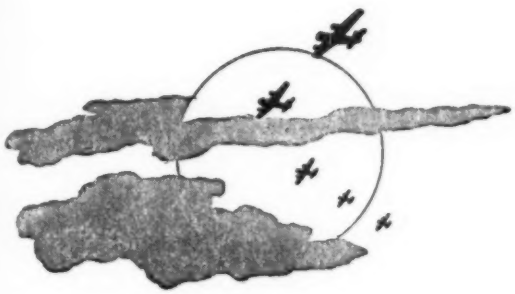
* * *

Religious Liberty Reaffirmed In Czechoslovakia

A test of religious liberty in Czechoslovakia came this summer in the conflict over a mistranslation of a child's prayer book. The Czech Brethren press published the book, entitled *Fireflies*, which had been written by one of the denomination's pastors. All proceeds went into a fund to aid ill ministers. The book proved very popular, and a Russian professor asked for permission to translate it. His request was granted. But when the translation appeared in print, it was discovered that he had changed it somewhat and had omitted the word "God" throughout. When Frank Bednar of the faculty of the John Huss Theological School protested in the newspapers against the change, the government forbade further publication of the book in Russian. In spite of the fact that a Communist government official had written the introduction to the book, the Communists concurred in the government's order. Says Bednar: "This shows that respect for law and religious liberty exists in Czechoslovakia."

PAUL BOCK.

NEW BOOKS on VITAL THEMES



DARKNESS of the SUN

by Richard T. Baker

What really *did* happen to Christianity in Japan during the war-blacked-out years? Here for the first time is the complete actual record—gathered by a correspondent in Japan immediately after the beginning of the American occupation—of what happened to the Christians in Japan and Japanese-dominated lands during these years. The author spares no feelings, obscures no facts in his all-inclusive report. **$2.50**

RACISM: A WORLD ISSUE

by Edmund D. Soper

Dr. Soper's book is the result of several years of group thinking in the field of race relationships. Its views have been expressed by leading consultants at seminars and conferences on the subject of "race." Against a clear historical background it presents the issues at stake and the reasons for racial prejudice. It shows how racism has affected, and is still affecting, the economic, social, religions, and political phases of life today.

"It is a well documented, scholarly discussion which views the world-wide implications of racism; and, as such, it will offer knowledge and understanding as the solution to racial prejudice."—*Christian Advocate.*

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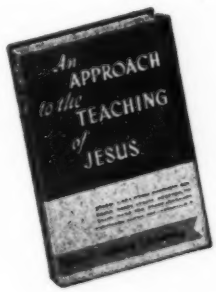
The Christian Faces the Color Bar **$2.50**

RENDER UNTO THE PEOPLE

by Umphrey Lee

Christians have long needed a clear and incisive examination of the place and the problems of religion in our democracy. Dr. Lee follows the changes that have taken place and are now in process of happening to the relationship between religion and governmental control—with especial attention given to the trends in the status of religion and public schools, higher education, and political issues. **$1.50**



AN APPROACH TO THE TEACHING OF JESUS

by Ernest Cadman Colwell

"The words of Jesus have the rugged fiber of the cypress tree and the jagged edge of the crosscut saw." This is the opening sentence of this delightfully vivid and fresh interpretation of the character of Jesus. As Dr. Colwell, President of the University of Chicago, points out, it is an "approach" or a path leading to a clearer understanding of Jesus' teachings. Both the scholar and the layman will read it with pleasure, for it is a fascinating study, and contains a wealth of material for deep reflection. **$1.25**

WORLD CHRISTIANITY

YESTERDAY • TODAY • TOMORROW

by Henry P. Van Dusen

"To an age destined to survive, if at all, as 'one world,' we bring a World Church and the beginnings of a United Church." Thus runs the thesis of Dr. Van Dusen's learned book. He traces the development of this emerging World Christianity through its two phases of missions and unity. Then he shows how these aspects of the Church are meeting the challenge of the present. Finally he considers the issues of World Christianity as it faces the future. **$2.50**

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Urges a Single Church of Christ

E. Stanley Jones, in Minneapolis on His Unity Crusade, Says Hour Has Struck for All Christians to Unite

MINNEAPOLIS, Sept. 30.—More than 1,000 persons signed cards pledging themselves to work and pray for church union when E. Stanley Jones brought his "Crusade for a United Church of America" to the Twin Cities. Religious conservatives and liberals alike turned out for Dr. Jones' two local appearances—at a luncheon in Minneapolis attended by 250 clergymen and laymen, and at a mass meeting in St. Paul which attracted 2,500 persons. Gov. Luther W. Youngdahl, a Lutheran layman, introduced Dr. Jones at both meetings, and at two gatherings in Duluth. "The hour has struck for Christians to unite," Dr. Jones told his audiences. "Because of its divisions, the Christian church is running on about only one-third of its potentialities. The churches are beginning to realize that a divided church in a divided world lacks moral authority."

* * *

Suggests Federal Union, with Churches as 'Branches'

Five possible plans for union were presented by Dr. Jones. He emphasized one in particular: a federal union of the churches to form the "Church of Christ in America." Denominations joining the union would become "branches" of the one church and would have local self-government. Over the branches there would be a general assembly, made up of representatives of the participating denominations, which would deal with strategies for evangelism, home and foreign missions, education, relationship of church and state and relationship of branch with branch. The doctrinal basis of the union would be simply a confession that "Jesus is the Christ, the Son of the living God." The Roman Catholic Church would come into the union if it would be willing to confess itself a branch and recognize the others as similar branches.

* * *

Fundamentalists Skeptical Of Plan's Success

The attitude of many conservative clergymen toward Dr. Jones' plan is probably exemplified in a statement made by Paul S. Rees, pastor of First Covenant Church here and a leader in the National Association of Evangelicals. "I feel that Dr. Jones is speaking an authentically Christian note in pleading for unity," he said. "However, the realities of the situation are much more difficult to handle than his address would indicate. The cleavage between religious conservatives and liberals is really broader and more radical than his address would imply, thereby increasing the difficulties." What further steps will be taken locally with respect to the crusade has been left to the Minneapolis church federation and the St. Paul council of churches.

* * *

Investigate Possibility of School Bus Amendment

The advisability of sesking an amendment to the Minnesota constitution to permit free transportation of parochial school pupils in public school buses will be studied during the coming year by the Minnesota branch of the Catholic Central Verein. This decision was made at the organization's annual convention in St. Paul, after it had been pointed out that the state attorney general's office has repeatedly ruled that such transportation would not be legal under the present constitution. Advice of other Catholic groups will be sought by the Verein in making its decision. While they feel that parochial school pupils are entitled to free transportation, some Roman Catholic leaders here are known to oppose seeking such an amendment because of the bitter controversy it would create.

* * *

FEPC Projects Advance

Seventeen Negro organizations in the Twin Cities recently honored Charles L. Horn, president of the Federal Cartridge Co., at a testimonial dinner in appreciation of his record of fair employment practices. A pioneer here in hiring Negroes on a large scale, the industrialist was praised as a man "who made democracy work in his own establishment." At the dinner, Governor Youngdahl revealed that his interracial commission plans to hire a full-time Negro secretary, an action which he hopes will pave the way for passage of a state FEPC law in 1949. A municipal FEPC ordinance, recently passed here, has already had wide effect. Several stores and other businesses have employed Negroes, the city public school system has a full-time Negro teacher for the first time in history, and the Y.M.C.A. has added a Negro to its staff.

* * *

And So Forth

A prediction that the coming winter will be the worst in Europe's history, and a warning that for political, economic and moral reasons Americans must continue their relief giving, was voiced here by Paul Hutchinson, editor of The Christian Century, when he addressed a group of Twin Cities clergymen recently. Dr. Hutchinson also spoke to the Minnesota school of missions, women's interdenominational group, at its annual session.

Twin Cities Protestant churches are planning a united clothing collection for overseas relief Oct. 5-19.

Charles P. Deems, dean of the Cathedral Church of St. Mark (Episcopal), has announced his resignation, effective next July, "in order to step aside for a younger man." During his 14 years here, Dean Deems has made the cathedral a community religious center.

WILLMAR L. THORKELSON.

Ten Czech Churches in National Council

Only two Protestants groups in Czechoslovakia—the Unitarian and the Czechoslovak Church—remain outside the National Council of Churches created early this summer at a meeting at headquarters of the Evangelical Church of Czech Brethren in Prague, according to an Ecumenical Press Service dispatch. Those forming the council are the Czech Brethren, the Lutheran Church of Slovakia, the Reformed Church of Slovakia, the Lutheran Church of Silesia, Methodists, Baptists, Moravians, the Union of Brethren (Congregational), the Old Catholic Church and the Salvation Army.

Bevin Launches His Own Idea

Speech by Foreign Minister at Trade Union Congress Seen as a Sort of 'Unofficial Program'

LONDON, Sept. 15.—In his address to the Trade Union Congress at Southport recently, Foreign Secretary Bevin with his customary vigor went beyond his own portfolio and seemed to be doing what Joseph Chamberlain did when he launched an "unofficial program." He admitted that he spoke for himself when he declared that he favored a customs union to unite the British commonwealths. His suggestion that the gold at Fort Knox in the U.S.A. be redistributed was not substantial, but only the flying of a kite. The reception his suggestion has received across the Atlantic is enough to show that so powerful a statesman should not occupy himself with flying too many kites, particularly at this time when tempers are on edge everywhere. The *Spectator* points out that by choosing the T.U.C. platform to launch his new project Mr. Bevin has paid his hearers a compliment. "Scrutator," Sunday *Times* columnist, says that the Southport speech "for sheer bold history at some points could hardly be beaten," but adds that if instead of looking at Mr. Bevin's actual phrases we note the direction in which his mind is moving, we "can welcome and applaud."

* * *

Lord Beaverbrook Longs For an Elijah

In his recent public letter to Roy Howard, Lord Beaverbrook expressed the hope that some "Elijah or Elisha" may arise to reconstitute the empire, develop its resources and expand its prosperity. He does not nominate anyone for the post (it is strange, incidentally, that he should offer a choice between two such different prophets), but his words have been taken up by some politicians and journalists who point out that Ernest Bevin shows promise of qualifying for the honor. Some even suggest that under his leadership Lord Beaverbrook might himself take up his mighty and well worn club and, like Elijah, hew the prophets of Baal in pieces!

* * *

Cripps Translates Needs Into Figures

Sir Stafford Cripps, president of the board of trade, has done an important service by descending from the lofty platform of abstract principles to the level upon which, if anywhere, the balance of exports and imports must be redressed. At a meeting of 2,000 employers and employees he entered into detail about what must be done if the export drive is to meet success. He explained that to export 140 per cent of the 1938 volume by the end of March 1948 and 160 per cent of that volume by the end of the year, a monthly increase of £31,000,000 will have to be achieved. To meet the demand for capital goods abroad, there would have to be cuts in the supply of machinery for domestic purposes and in home capital commitments. This might mean a cut of £200,000,000 in capital investments of all classes. No one in industry or commerce will be able to keep in mind all the details

of Sir Stafford's speech, but each can learn from it what is expected of him and wherein he may fail his country if he does not make such sacrifices as have never before been asked of him.

* * *

Radio Broadcast Reminds Listeners Of the Battle of Britain

Last night's powerful and moving radio broadcast commemorating the Battle of Britain made use of both German and British documents. As we listened to the dramatic presentation, we realized that had we known at the time how near we were to an invasion, and where we should have stood if Hitler's plan to cut off London had been carried out, we should not have taken things so calmly as we did, though that calm was partly designed for mutual encouragement. But I do not doubt that, even so, we would have told each other, and believed it, that the invasion was not to be thought of!

* * *

S.C.M. Press Acquires An Able Editor

Ronald Gregor Smith, who for the past 18 months has been working for the British military government as education control officer in Bonn University, has been appointed associate to Hugh Martin, editor for the Student Christian Movement press. It was in 1908 that Mr. Smith translated *I and Thou*, by Martin Buber, which had been published in Germany 14 years before. The book was gratefully welcomed by those who knew the original and by the many to whom the translation opened the way to new depths in the spiritual world as only such a poem can. Since that time there have been few writers on theology in England who have not shown evidence that they have learned from this short but memorable book. Mr. Smith has had a distinguished career at Edinburgh University and New College. The Student Christian Movement press, which from its beginning has won under Dr. Martin a place of honor among publishing houses, made a happy choice when it selected as its new associate editor a man of such varied gifts and experiences as Dr. Smith.

* * *

And So Forth

There has been a marvelous display of cricket in the closing days of the season. Two Middlesex batsmen, Crompton and Edrich, have beaten all records for a single season's runs. There is one reflection "old hands" must be making these days: that the public follows individual records far more closely than formerly. Sometimes it seems as if a game is for many onlookers simply an occasion for watching a player beat this or that record. This is natural enough, but nonetheless "the game is more than the player of the game."

The wheat harvest has not yet been reckoned, but it will certainly be the shortest on record. If we only had not had so long a drought! By-passing prejudice, and remembering that whales are not fish, I have just eaten a whale steak with satisfaction.

Theology of Society, essays in Christian polity by Canon Demant, is what one would expect from a writer to whom we look for words spoken to our condition without any trace of censoriousness or of keeping unwelcome truth in the background.

EDWARD SHILLITO.

PRAYER AND THE LORD'S PRAYER

By CHARLES GORE

"It says more about prayer and says it better in a few pages than anything I have ever seen. If one did not know that it was written in 1898, one could hardly believe that it had not just come off the press."—THEODORE P. FERRIS **$1.25**

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By WALTER D. FERGUSON

"The work of a layman, penetrating, sympathetic, reverent; some of it is as fine prose as you will ever read."—FRANK MEAD in *Christian Herald* **$3.50**

A MAN CAN LIVE

By BERNARD IDDINGS BELL

"How may we regain faith in God and man in this most difficult of centuries?" Dr. Bell asks. Fearless in facing the present world problems and those of individuals, with an optimism based on more than the disconcerting facts, *A Man Can Live* combines sympathetic courtesy with stiff realism, the whole presented with a pungency that stimulates and strengthens. It is not a book of sermons. **$1.50**

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More than 800 pages including 114 full-page art reproductions, 114 art interpretations, 239 poems, 60 stories and 62 hymns, carols, lullabies and folk songs with accompanying interpretations. A gift, program, devotional and reference book to be treasured. **$4.95**

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Chilean Senate O.K.'s Church Bill

Chamber of Deputies Will Get School Measure Next Year—Government Leaders Oppose Principle

SANTIAGO, CHILE, Sept. 18.—The senate has approved the motion which the Roman Catholic hierarchy in Chile managed to have presented to it providing that "religion and morals according to the Catholic tradition" shall be taught in all schools under the ministries of education, defense, justice, health and agriculture. [See The Christian Century for Sept. 17.] The measure, introduced by Senator Muñoz, a Roman Catholic, was immediately sent to the chamber of deputies, which sent it to the committee on education. Thus the question will probably not come up again until May 1948, when the regular session of congress, which closed yesterday, will again be convened. President Gonzalez has announced that he will call an extraordinary session of the legislature before that time, but liberal political leaders have assured the nation that the measure sponsored by the hierarchy will not be brought up until the regular session. The same leaders are predicting that if the deputies do approve the measure next summer, President Gonzalez will veto it on the ground that it is unconstitutional. Chile's schools have been free from Roman Catholic control since 1920.

* * *

Protestants Explain What Is Back of the Measure

Chilean Protestants have formed an organization to present to the public the Evangelical point of view on the proposed school bill. They have been publicizing what they believe to be back of this move by the hierarchy; namely, repudiation of the principle of separation of church and state, which Chile's present constitution requires. They have succeeded in awakening non-Catholics to the significance of the move. Yesterday they presented their views to Enrique Molina, minister of education and one of the country's foremost philosophers. Molina assured them that the government is definitely opposed to the aims of the Roman Catholic hierarchy, and that government leaders will speak in opposition to the bill when it is taken up by the committee on education of the chamber of deputies. Through the newspapers and over the radio, many educators, editors and political figures are expressing their reluctance to grant Roman Catholic priests any more influence in government circles than they now have—an influence that has come to be considerable in spite of the official separation of church and state.

* * *

Cardinal Recommends Use of Bible by Individuals

Roman Catholic Cardinal Caro has issued a pastoral letter exhorting all Chilean Catholics to a devoted study of the "sacred Scriptures." The letter warns that Protestants know the Bible much better than the majority of Catholics do. It points out that in the United States there are copies of the Bible in almost all hotel rooms, that the U.S. episcopacy has recommended that all Catholics own a copy of the Book, and that all North American Catholic soldiers went to war with New Testaments in their pockets. Catholics are under obligation to become familiar with the Bible, the cardinal says, since they hold such a deep reverence for it. He suggests that older pupils in Catholic schools should have their own copies of the New Testament, that beginners should have at least the four Gospels, and that all members of Catholic Action should feel it an obligation to own a copy of the Bible and to read it at least 15 minutes daily. Supplementing his pastoral letter, Cardinal Caro organized a "Bible week" for Santiago priests. One of the topics they studied was "How the Protestants Teach and Distribute Their Bible."

* * *

Conduct Schools for Indians

Anglicans and Methodists are actively engaged in educational and socio-economic rehabilitation work among the Araucanian Indians of Chile. Between them they operate 60 regular schools and two agricultural schools, and also sponsor a number of producers' and consumers' cooperatives. Roman Catholic authorities recently announced that they are conducting 152 regular schools for these Indians in various parts of the country, as well as a normal and an agricultural school. Total enrollment in the Catholic schools is 13,222.

* * *

And So Forth

The senate has approved a bill granting full voting privileges to women. The committee on legislation of the chamber of deputies has also approved it by a unanimous vote. In the discussion on the bill, it was pointed out that one-third of the 1,000,000 Chileans engaged in paid services are women.

El Mercurio, oldest Spanish-language paper in the world, has just celebrated its 120th anniversary. This Valparaiso newspaper was founded by Pedro Vicuña, Chilean writer, and Thomas G. Wells, a young printer from Philadelphia.

Ivey Miller, a missionary of the Southern Baptist Church who recently arrived in Santiago, is being hailed as the best basketball player in the country. Miller refuses to play on Sundays.

To improve Chile's facilities for social service training, the country's schools for social service have established a national organization.

Last year Chileans consumed 323,000,000 liters of wine and 78,000,000 liters of beer.

A new method of expressing international sympathy was initiated by President Perón of Argentina when, on the occasion of Chile's national holiday, he sent 20 oxen to President Gonzalez as a gift to the people of this country.

PEDRO ZOTTELE.

Massachusetts to Vote on Bus, Birth Control Questions

Among referendums approved by the Massachusetts attorney general for places on the ballot in the 1948 election are one to determine whether the dissemination of birth control information shall be legalized, and another on repeal of the law which permits free transportation of parochial and private schoolchildren through the use of public tax funds, Religious News Service reports.

Defends Episcopal Canon on Divorce

Bishop Moody Says It Is More Honest than Old Practice—Protest Ban Against Negro Doctors

HUNTINGTON, W. VA., Sept. 17.—Bishop William Moody of the Lexington, Ky., Episcopal diocese has vigorously defended his action in officiating at the marriage of Benedict Henry Hanson, Episcopal clergyman, to Elizabeth Donner, a divorcee and former wife of Elliott Roosevelt. He has also expressed resentment at the newspaper attacks made on him in connection with the case by Bishop W. T. Manning, retired. Insisting in a published statement that Manning had not ascertained the facts in the matter, Moody declared that Manning is the only bishop in the Episcopal Church who makes a practice of harshly criticizing his brother bishops in the public press without warning. Claiming that no bishop is abusing the revised marriage law which permits the remarriage of divorced persons with church blessing in limited instances, Bishop Moody emphasized that the new law is not a "liberalization." He said that it is "far more strict and certainly far more honest than the practice under the old law, which loftily forbade marriage to divorced persons at the front door and opened the back door to let them in."

* * *

Rescind Invitation to Negro Doctors

The Kentucky state medical association and the Kentucky division of the American Cancer Society have issued emphatic denials that the cancellation of invitations to six Negro doctors to attend a cancer symposium in Louisville was motivated by racial prejudice. The executive secretary of the cancer society has explained that the invitations to the Negro doctors were sent erroneously and inadvertently, pointing out that no Negro physician is a member of the state medical association. He expressed the hope that in the near future a cancer symposium might be conducted exclusively for the Negro doctors. But the Negro medical organization has declared that its members would not be interested in a segregated symposium. The Louisville *Courier-Journal* says on the case: "Reasons advanced for barring Louisville Negro doctors from an important symposium on cancer . . . do little credit to the sponsors of that scientific event."

* * *

Kentucky Methodist Conferences Finally Agree to Unite

The proposed consolidation of the Louisville and Kentucky Methodist conferences precipitated heated debate in this year's annual meetings of the two conferences. The issue was said to be the most important in the history of Kentucky Methodism. Principal objections to the merger were that it would be difficult to obtain accommodations for the annual meeting, that the action was being taken too hastily, that too much power would be put into the hands of a few men, and that misunderstanding and friction would increase. "We may be more brotherly apart," said one of the opponents

of the proposal. After voting against the plan 160 to 119, delegates to the Kentucky annual conference decided to reconsider. The next day they voted to request the Southeastern jurisdictional conference, which will meet in quadrennial session next June, to authorize consolidation of the two groups if and when they desire to unite. The Louisville conference later took similar action.

* * *

Relax Harsh Rules at State Penitentiary

In his program of reform at the West Virginia state penitentiary at Moundsville, Warden Oral J. Skeen has announced, prisoners will be permitted to use knives and forks at their meals, checking them as they leave the dining room. For years spoons have been the only cutlery permitted, lest prisoners use knives or forks as weapons. Warden Skeen has also repealed the rule prohibiting conversation at meals. A lighting system to permit night baseball and other sporting events is to be installed on the athletic field in the near future.

* * *

Negroes Protest Exclusion From Swimming Pool

Negro citizens of Montgomery, W. Va., have protested against a regulation which prevents them from using the municipal swimming pool in the community. They insist that since the pool has been financed by tax funds it is illegal to restrict its use to white citizens, particularly as no comparable facilities are provided for Negroes. A Negro lawyer in the community has instituted court proceedings in an effort to have the discrimination removed.

* * *

And So Forth

The first annual conference in West Virginia of the recently merged United Brethren and Evangelical churches was lately held in Huntington, with 300 delegates representing 250 churches in attendance.

W. O. Carver, who retired from the faculty of Southern Baptist Seminary, Louisville, four years ago, has been recalled to serve as acting head of the department of theology. He succeeds Harold W. Tribble, who has accepted the presidency of Andover Newton Theological School. Dr. Carver has just been elected first president of the Southern Baptist Historical Society, which was officially established at the annual meeting in St. Louis as an agency of the convention.

As part of the denomination's national Christian mission for church enlargement, Presbyterian churches in this city are conducting a religious census of the area and will make an effort to lead all persons with no local church affiliation into relationship with some church. A number of Presbyterian leaders are here for the campaign.

J. MAURICE TRIMMER.

Chinese Government Aids Christian Colleges

The Chinese national government has granted CN $6,000,000,000 for the rehabilitation and support of the 13 Christian colleges in that country. The United Board for Christian Colleges announces that this sum (around $600,000 in U. S. currency) is only a fraction of the amount needed to restore the war-devastated colleges to their prewar standards.

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ZOROASTRIANISM ..... by **Irach J. S. Taraporewala**
Formerly, professor of Comparative Philology at the University of Calcutta

JAINISM ..... by **Shri Krishna Saksena**
Head of the Dept. of Philosophy in Hindu College, Delhi

BUDDHISM ..... by **A. K. Coomaraswamy**
The Museum of Fine Arts in Boston

TAOISM ..... by **William James Hail**
Professor Emeritus and formerly Head of the Dept. of History in the College of Wooster

CONFUCIANISM ..... by **Chan Wing-tsit**
Professor of Chinese Culture in Dartmouth College

ROMAN CATHOLICISM .. by **Charles A. Hart**
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Sponsor Faith and Order Conference

New Zealand Churches Join in Two-Year Study in Preparation for Recent Meeting in Wellington

TIMARU, NEW ZEALAND, Sept. 11.—A Faith and Order conference unique in this country—indeed, one such as has seldom been held elsewhere—took place last week in Wellington under the sponsorship of the National Council of Churches. One hundred and sixty delegates from eight denominations were present. In preparation for the event, more than 20 study groups composed of ministers and laymen from the churches which make up the council had been meeting regularly for the past two years at a number of centers to discuss questions of faith and order. Their findings were coordinated by a council committee and a preparatory commission which then compiled a handbook for further study.

Discuss Findings

From these subsequent discussions, the coordinating committee drew up a "suggested statement" on the subjects of inquiry for presentation to the conference. This material was placed in the hands of all delegates. It was discussed and amended first in section meetings and then in plenary sessions. Findings of the conference were arrived at by a two-thirds majority, and minority groups were given the right to append notes of dissent and explanatory statements of their views. The tentative material presented to delegates included denominational statements.

The aims of the conference as set forth in the introduction to the study booklet were as follows: "to try to see where the denominations . . . differ and why; to examine these differences in order to see which are superficial and which are radical; to set out those differences which matter most, so that they can be clearly recognized." Then the statement continued: "But we do not seek to find only where we differ. It is as necessary to know where we agree; for if differences divide us, agreement in essentials will help to unite us."

Difference and Agreement

The subjects discussed were the doctrines of grace, the church, the ministry and the sacraments. The conference was unanimous in agreement on a statement on the doctrine of grace, but from then on differences became increasingly evident. Chief lines of division were between representatives of the independent tradition and those of the episcopal and presbyterian tradition, and between those who hold to believers' baptism and the champions of infant baptism. Such divisions were to be expected, but it was profitable as well as interesting to have the opposing views set forth so clearly and frankly, yet with complete good will. Even more interesting was the discovery of a widespread desire to understand the traditions of others and to arrive at a common understanding of underlying agreements. It was evident that many of the delegates had read the books of the English theologians Gregory, Dix, Hebert and Jenkins, and that by such reading they had been lifted to a new plane of thought and discussion. One felt that the windows were open and that a fresh wind was blowing away the dust and cobwebs of old theological controversies.

A notable feature of all the discussions was the frequency with which representatives of the two largest delegations, the Anglican and the Presbyterian, found themselves standing on the same ground, with the Methodists close by. In their beliefs concerning the nature of the church, the ministry and the sacraments, these groups discovered that they had a great deal in common, even though there were variations in the terms used. Such a discovery, it was felt, is pregnant with possibilities for the future.

The Aims Achieved

Time did not permit the conference to do more than touch the thorny subject of episcopal and presbyterial succession. On that matter a measure of agreement was reached and the point of divergence indicated in these words: "We have to record that there are different views as to what is necessary in order to insure a valid and regular ordination. We are agreed that there must be succession, and that it must be apostolic, but we are not agreed that episcopacy as commonly understood is the only guarantee of either in such a way as to be of the *esse* of the church." Even to have reached such a stage in a week's discussion on the doctrines of the church and the ministry is a notable achievement.

It was agreed by all delegates that the aims as formulated before the conference were achieved beyond the most sanguine expectations. The impetus which the conference has given to theological thought and discussion will indubitably have far-reaching effects in the life of all participating churches. This correspondent was deeply impressed by the erudition displayed in the discussions, and by the patience, open-mindedness and good humor evinced by all delegates. The spirit of Christian fellowship which overcame doctrinal differences reached its highest level in the united services of worship.

Eight Groups Participate

Participating churches were the Anglican, Presbyterian, Methodist, Baptist and Congregational, the Churches of Christ, the Salvation Army and the Society of Friends. Chairman of the conference was Alwyn K. Warren, dean of Christchurch and a leader in the ecumenical movement since its inception in this country. Dean Warren was a delegate from the National Council of Churches to the Princeton conference in 1943. At the one public meeting held in the city, addresses on the ecumenical movement were given by Dean Warren, Principal Jenkins of Baptist Theological College and Prof. G. A. F. Knight of Knox College, Dunedin. The governor-general of the dominion paid an official visit to the conference to assure the delegates of his personal interest in the work of the National Council. It was appropriate that the main sessions were held in Marsden Girls' School at suburban Karori, which commemorates the work of Samuel Marsden, pioneer missionary to the islands, who preached his first New Zealand sermon there on Christmas Day 1814.

MALCOLM W. WILSON.

Sees Protestantism Winning Brazilians

Catholic Layman Says it Fills Vacuum Left by Failure of Priests to Appeal to the Intellect

SAO PAULO, BRAZIL, Sept. 11.—According to the latest census, there are now 1,074,857 Protestants in Brazil—539,298 men and 538,559 women. The prominent Roman Catholic layman Ataide notes in his latest book that Protestantism now constitutes a "strong minority" in the country, and that it is represented by a "cultural elite, highly respected by all cultured Brazilians." He gives two reasons for the fact that Protestantism is growing daily: the indifference of Catholics to their religion and the increasing refusal of educated Brazilians to accept Catholic dogma as expounded by "unlearned priests." Ataide calls upon Brazilian Catholics to imitate their North American fellows by preaching "Catholic Action" and becoming missionaries. That is the way to strengthen Catholicism, he says—not by combating Protestantism, a practice which he calls "futile and unfair." Protestantism is winning Brazil in spite of its relatively small membership, Ataide declares, because it has great intellectuals and powerful orators in its ranks. "Protestantism," he says, "is filling the vacuum Catholicism has left in Brazil."

* * *

Brazilians Welcome Truman's Visit

Brazilians were enthusiastic in their welcome to President Truman and the other American leaders who came to Rio de Janeiro for the Inter-American Conference. The liberal press hailed the President's visit as a sign of the traditional friendship between the two countries, declaring that the former handicaps to that friendship created by the action of some American imperialists have now disappeared. "We can accept only the Anglo-Saxon type of democracy," said one newspaper. "We cannot tolerate 'democracy' as the Russians interpret it." The conclusion drawn by most of the newspapers was that so long as the U.S.A. is really democratic, inspired by justice and a genuine sense of continental fraternity, Brazil will be at her side. The house of representatives of São Paulo sent a delegation to the capital city to greet President Truman. One member of the delegation was Deputy Silveira, a Protestant and a leader of the Democratic party. The Communists of São Paulo refused to name any members to the delegation, declaring that President Truman had come to Brazil as a "conqueror." This charge was emphatically denied by the liberal press.

* * *

Agree on Two-Thirds Rule Concerning Decisions

The conference proscribed war as a political instrument and effected an organization of American countries which would repel any attack against any of them. As Foreign Minister Fernandes, Brazilian who served as president of the conference, said, this section has "made a breach in the redoubt of unlimited national sovereignties," since it approves the principle that a

decision (for instance, to apply economic or political sanctions against an aggressor) by two-thirds of the nations will be binding on all of them. There is one exception: no nation can be compelled to employ armed force against an aggressor. Argentina had proposed that unanimous agreement should be secured before joint defense against an aggressor were undertaken. The Brazilian representative, Accioly, spoke against this proposal, calling it "anti-democratic." The Argentine proposal was voted down.

* * *

Sociologist Finds 'Syncretism' In Catholic Countries

Professor Bastide, well known sociologist on the faculty of the University of São Paulo, has devoted considerable study to syncretism as it relates to the intermingling of Roman Catholic practices with myths, fetishism and pagan African ritual. He notes that religious interpenetration of this kind is not a recent phenomenon, since "primitive Catholicism united in its hagiography pagan myths and Christian legends." Syncretism, he points out, may be observed in all Catholic countries of the western hemisphere. "In Protestant countries," he says, "the absence of saint worship has impeded this phenomenon."

* * *

Hierarchy Changes Date Of Mother's Day

For many years Mother's Day has in accordance with law been observed in Brazil on the second Sunday in May, as in the United States. Now the Roman Catholic hierarchy has created another "mother's day." Brazilian Journalist Ayres, formerly a Catholic priest, wrote recently that the attitude of the hierarchy in the matter is "disrespect for the law." He declares that the only reason for the hierarchy's establishment of the new date is that Mother's Day is celebrated in every Protestant church in the country and might be considered a Protestant observance.

JOAO DEL NERO.

Establish Student Church

Northwestern University Inaugurates Program of Sunday Services

CHICAGO, Sept. 29.—Northwestern University yesterday inaugurated Sunday chapel services for its students, who hitherto have worshiped in the various churches of Evanston. In announcing the innovation, Chaplain James Currie McLeod of the university said that it was prompted by student requests for such a service, by a desire to afford students the experience of worshiping as a community, and by the example of other institutions of similar tradition and background. The services will be Protestant in character but undenominational. At the University of Chicago, where a similar plan is followed in Rockefeller Memorial chapel, the list of preachers for the fall term includes Gerald Kennedy of Lincoln, Neb.; Alec R. Vidler of Chester, England; President George Stoddard of the University of Illinois; Charles Noble of Syracuse University; Oscar Blackwelder of Washington, D. C.; Chaplain McLeod of Northwestern; Dean Robert Wicks of Princeton; Richard C. Raines of Minneapolis; Harold

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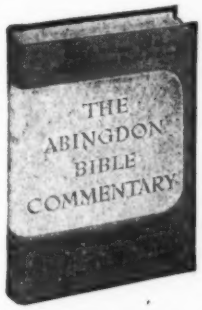

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New Relationship for National Lutheran Council

At the annual meeting of the National Lutheran Council's executive committee, in session here this week, it was decided that the organization shall become the American national committee of the Lutheran World Federation. Canadian Lutherans will set up their own national committee of the world organization.

* * *

Loop Minister Preaches Farewell Sermon

Harold W. Ruopp preached his farewell sermon last Sunday as pastor of Central Church, which since its founding by David Swing in 1875 has conducted services in one or another of the Loop theaters. During his pastorate here, Dr. Ruopp served one term as president of the Chicago church federation and was chaplain of the Illinois Institute of Technology. A forthright leader in interracial and civic projects, Dr. Ruopp will be greatly missed in Chicago. He will make his home in Kenton, Ohio, and will devote his time to lectures and special preaching assignments.

* * *

Most Cases of Embezzlement Laid to Gambling

Gambling is the number one cause of embezzlement, according to Virgil W. Peterson, director of the Chicago crime commission, in an article in the *Northwestern University Journal of Criminal Law and Criminology*. He cites surety company statements which indicate that gambling is responsible for all the way from 30 to 75 per cent of the defalcations they encounter. One company he queried replied that it had discovered that gambling losses in large amounts are far more frequent than they were 10 years ago. To curb embezzlement, Mr. Peterson urges a much more intensive investigation of employees and an improved system of auditing, accounting and authorization. He omits to include a wide condemnation of gambling.

* * *

And So Forth

At St. John's Cathedral, Denver, Harold L. Bowen, rector of St. Mark's Episcopal Church, Evanston, is being consecrated today by Presiding Bishop Henry Knox Sherrill as bishop coadjutor of the diocese of Colorado.

John Heuss, rector of St. Matthew's Church, Evanston, has been appointed national director of the department of Christian education of the Protestant Episcopal Church.

On Sept. 21 the Evangelical Covenant Church dedicated a new $200,000 building on the campus of its North Park College here. The new building includes a chapel and library. The only seminary of the denomination in this country is conducted in connection with the college, of which Algoth Ohlson is president.

CHARLES L. VENABLE.

[EDITOR'S NOTE: Readers will be interested to learn that a new book by Mr. Venable, *A Reading of Revelation*, has just been published by the Muhlenberg press. The material was originally given in serial form to a Sunday evening group in Wicker Park Lutheran Church, of which the author is pastor.]

'Y' Aids German Prisoners of War

Conducts Welfare Center at Dispersal Camp, Sponsors Project by which Parcels Are Sent to Families

BAD SALZUFLEN, GERMANY, Sept. 15.—Through a project sponsored by the War Prisoners' Aid of the World's Y.M.C.A., German prisoners of war in Belgium have sent more than 140,000 seven-pound parcels of food and 25,000 textile packages to their families in the four occupation zones. Individuals purchase the parcels, which cost 125 Belgian francs, from their monthly earnings of 600 francs. Recently the food parcel service has been extended to the displaced persons who have come to take the places of war prisoners who have been repatriated. Luther H. Harshbarger is director of the War Prisoners' Aid in Germany.

* * *

Supplies Arrive for Returning P.O.W.'s

The first gift designated specifically for German prisoners of war returning from Russian captivity arrived at Bremen Aug. 16. Consisting of shoes, clothing and food, it had been sent by the Brethren Service Committee in the United States. The goods will be distributed at Munsterlager, the largest P.O.W. transit camp in western Germany, by the War Prisoners' Aid, which carries on an extensive welfare program in the camp. From April through August more than 176,000 prisoners passed through Munsterlager. Those from Russia are invariably around 23 per cent underweight, and broken in mind, spirit and body. Harper Sibley, chairman of the International Committee of the Y.M.C.A. and an official of Church World Service, spent part of September in Germany inspecting the "Y" 's work among prisoners of war, political internees, displaced persons and men in the "war criminal" category.

* * *

Germans Restricted At Oslo

The German delegation at the World Conference of Christian Youth in Oslo took a quiet but active part, despite the fact that its original allotment of 75 delegates was cut down to 16 by the Norwegian government and the military government in Germany. Accompanied by Pastor Niemöller and his wife, the delegates flew in a specially chartered airplane from Frankfurt. Although there was apparently no discrimination against the Germans in the conference itself, it is widely believed that their presence prevented the king of Norway from participating in the opening ceremonies.

* * *

Schwarzenau Receives Memorial Gift

Schwarzenau, a small village in the mountains of Westphalia, is probably the best-clothed place in devastated Germany because of a special memorial gift of 50 bales of clothes recently sent by the Church of the Brethren in America. It was in this remote spot that the denomination was founded in 1708. A decade later its members migrated to Germantown, Pa. Through

a committee headed by the local Lutheran pastor, the clothing was distributed to evacuees, to refugees from the east and to ordinary residents. More than 1,000 persons shared in the gift.

* * *

Germany Experiences

Drought

Experts are almost unanimous in predicting that the coming winter will see little improvement over the previous one for Germany so far as food, fuel, clothing and shelter are concerned. The widespread drought makes the picture even darker. A spokesman of the bizonal food and agricultural office in Frankfurt stated a few days ago that "Germany is the poorhouse of the world, and as a result of the worst drought in 100 years will soon become the hospital of the world."

* * *

And So Forth

Saved from the melting pot for which the nazis intended them, the ancient bells have been returned to the cathedral in Frankfurt.

The Hannover export exhibition which closed on Sept. 7 drew large crowds from all parts of western Germany. Beneath the colorful array of Allied flags, visitors peered hopelessly at the multitude of products Germany once made and is willing to make again. Two essential factors were missing—raw materials and Allied unity.

The German press has heralded the Marshall Plan, expressing the hope that it will one day be more than a plan.

Germany will benefit from the seven new types of CARE parcels which have just been announced. Already more than 700,000 CARE parcels have been distributed in the U.S. zone and in Berlin. Of these, 30,000 went to undesignated families selected by German welfare organizations.

ERNEST LEFEVER.

Enforces Racial Ruling

Archbishop Threatens Parishioners Who Fight His Non-Segregation Plan

ST. LOUIS, Sept. 25.—Last Sunday a letter from Archbishop Joseph E. Ritter was read to every Roman Catholic congregation in the St. Louis diocese. Occasion for the letter was the action of an organized group of Catholics which had threatened to take civil action to fight the archbishop's ruling that all parochial schools in the diocese should hereafter be interracial.

"We realize that many of these good people are being gravely misled," the archbishop said in his letter. "Consequently, we take this occasion to remind them of their filial obligation as Catholics to cooperate with their bishop and clergy and their fellow Catholics in issues which are fundamental in our holy Catholic faith; namely, not only the equality of every soul before Almighty God, but also obedience to ecclesiastical authority. After mature deliberation, and fully confident of the loyalty of the faithful, we deem it opportune to caution them publicly. By the general law of the church, there is the serious penalty of excommunication, which can be removed only by the holy see. This penalty is incurred automatically should an individual or group of individuals, without permission . . . presume (that is, after full knowledge) to interfere in the administrative office of their bishop by having recourse to any authority outside the church."

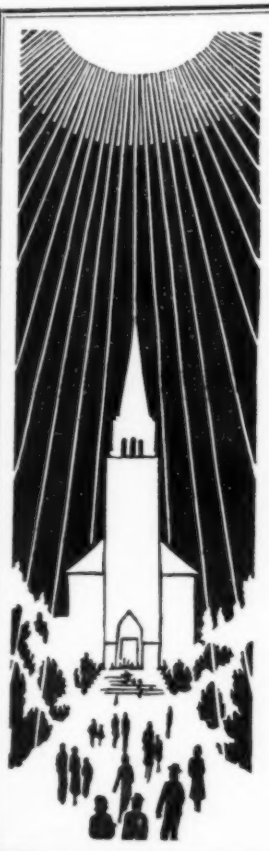
Refrain from Further Action

Around 300 Catholics had registered their opposition to the archbishop's ruling. For some years a few Negro children have attended parochial elementary schools here; the number at present is about 100. There are about 30 Negro students in parochial high schools which white children also attend.

The protesters, led by John P. Barrett, had threatened to obtain an injunction to prevent the schools from admitting Negro students. After reading the archbishop's letter, Barrett told a meeting of the group that he had been informed by attorneys that an injunction such as was sought could not be obtained because the archbishop had full legal control of the parochial schools, and announced that he would do nothing further to jeopardize his own religion. Barrett and his associates have written to the apostolic delegate at Washington to find out if the group's action constitutes "a sin against our church in a matter of faith and morals." They are asking the delegate to "intercede, either for or against us."

An Unprecedented Course

A chancery official declared that he could recall no previous occasion on which a pastoral letter pointing out the penalty



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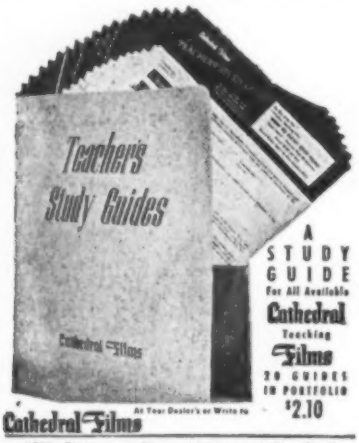
of excommunication had been read in all churches of the diocese.

At St. Louis University, Jesuit institution here which adopted an interracial policy in April 1944, about 160 Negro students are now enrolled. Public schools in Missouri, as well as the state institutions of higher learning, are segregated.

HAMPTON ADAMS.



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Turkey Gets New Prime Minister

After Members of His Party Criticize 'Dictatorship,' Peker Resigns— Few Changes Expected

ISTANBUL, TURKEY, Sept. 15. — The cleavage within the People's (majority) party reported in this correspondent's last newsletter [see The Christian Century for Aug. 27] has resulted in the resignation of Prime Minister Redjep Peker and the dismissal of six of his ministers. Peker had been one of the most brilliant exponents of the principles of Kemal Atatürk. However, he thought of "Kemalism" as a static doctrine, whereas most Turks admitted that had he lived Atatürk would have carried his democratic doctrines to wider developments. Increasingly the government had come to represent the extreme right wing politically. The unprecedented formation two years ago of the opposition (Democratic) party marked the first breach in Peker's "police state" conception of government. It brought into the forefront of public controversy democratic principles which, by being discussed, gained in substance. Leaders within the People's party itself began to risk voting against Peker. Recently, when the prime minister suddenly reshaped his cabinet on his own initiative, the party's leading newspaper cried "dictatorship." Peker then saw the handwriting on the wall and resigned.

* * *

Former Foreign Minister Heads Government

The People's party, of course, remains in power. The new government is headed by Hasan Saka, who as foreign minister has represented Turkey with distinction in a number of international conferences. The make-up of the new cabinet is not much different from that of Peker's latest. It is predicted that changes in policy on the whole will not be drastic; a more democratic line of action is however anticipated. President Ismet Inönü, though still titular head of the People's party, maintained an attitude of neutrality throughout the crisis. The Democratic party continues to insist that the presidency of the republic should be divorced from leadership of the majority party. Its head men are watching to see how closely the new People's party leaders will adhere to the democratic principles they have announced.

* * *

Easy Trade Regulations Increase Living Costs

Although Peker held to the principle of limited freedom in politics, he did make an attempt to introduce a certain amount of liberalism in the economic field. His goal presumably was world economic cooperation in the spirit of the Bretton Woods agreement. A year ago the government fixed an increased rate for the dollar corresponding to that prevailing in the black market, authorized the sale of gold to the public at a price slightly below that being paid by private business, and took other steps to make it easier to import foreign goods. Peker was sharply criticized by those who claimed that since the national currency was sound and the Turkish export trade in favorable condition, the devaluation of the lira was unjustified. The criticism has been proved correct, since increasing the dollar rate has caused the cost of living to rise considerably. In addition, Great Britain's decision to abandon convertibility of the pound into dollars has left Turkey with around £30,000,000 which is not convertible.

* * *

Imports Approach Normal Level

The government finally had to suspend the favorable sale of gold by its agencies. If this step had not been taken, gold would have flowed out of the country through the many channels which make smuggling profitable. The government now insists no other changes in last year's economic regulations are contemplated, but business men fear that as in the case of gold restrictive measures will be initiated. Many of the long unsatisfied demands for certain consumer goods have now been met, and the customs warehouses are crammed with all sorts of imported goods awaiting clearance. Thus, with imports now approaching a normal level unlikely to exceed Turkey's capacity to pay, the government's assurance that control will not be tightened is being taken at its face value.

* * *

Plenty of Space, Funds for Mecca Pilgrimages

Foreign exchange, which is measured out strictly in all other matters, is being granted freely to pilgrims who wish to make the journey to Mecca. Observers who have watched with interest the trend toward secularism in Turkish politics are rubbing their eyes when they see the many newspaper advertisements giving information about pilgrimages to Mecca. Valuable shipping is being diverted to carry pilgrims to Jiddeh, while groups of 20 are being transported by special airplanes.

E. GUERON.

United Presbyterian Youth Challenged by Missions

The United Presbyterian Church's program to recruit young people of the denomination to lifetime Christian service

Preview of a Divided America

By Harold E. Fey

What happens in a community when a sectarian group attempts to exploit funds intended for the public schools? Here is a factual report of a situation of this kind in one of America's principal cities, Cincinnati, Ohio. It describes the critical position in which every community, large or small, may be placed in the fight to maintain the traditional principle of the separation of church and state.

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was presented to the 800 young people who attended the 50th national youth convention of the church, Religious News Service reports. A. K. Stewart, general secretary of the denomination's Board of Missions, told his audience that young people who take up such service must be ready to face the needs of the unchurched at home and of the 24,500,000 persons served by the church's missions abroad. Glen P. Reed, corresponding secretary of the board, warned that foreign missionaries must be prepared to serve as teammates rather than leaders. He said that in the Punjab area of India (now included in Pakistan), a United Presbyterian synod, led by native preachers, has a communicant membership of 45,000 persons.

The Church Roll

Everett M. Stowe, formerly a missionary in China and more recently executive secretary of the Committee on Friendly Relations Among Foreign Students, has been appointed associate to Forrest L. Knapp, executive secretary of the World Council of Christian Education.

Frederick E. Reissig, executive secretary of the Washington federation of churches, has been appointed to serve for the first eight months of 1948 as public relations officer for the World Council of Churches. Dr. Reissig, a United Lutheran pastor, returned recently from a six-week visit to the devastated countries of Europe. He was one of the group of 18 clergymen and laymen whose visit was arranged by Church World Service.

The annual Starr lectures at Trinity College, University of Toronto, were given Sept. 16-18 by Rollin J. Fairbanks, executive director of the Institute of Pastoral Care, Boston, and Protestant chaplain at Massachusetts General hospital.

William E. Farndale, president of the Methodist Church in England, arrived in mid-September to fill a number of speaking engagements in this country.

George Nostrand, rector of the Church of St. Philip the Apostle, Cleveland, has been appointed chaplain of Western Reserve University. His office will be open to students for consultation.

Newly elected co-chairmen of the youth department of the World Council of Churches are Madeleine Barot, leader of the French Reformed Church's Cimade, and D. T. Niles, Methodist minister of Ceylon. Jean Fraser of Great Britain is the new executive secretary of the department.

Recent deaths in the field of religion: Orien W. Fifer, Methodist minister who served from 1932 until 1940 as editor of the *Christian Advocate*, Cincinnati, on Sept. 18, at the age of 79. . . . Rabbi Samuel J. Levinson, since 1911 leader of Temple Beth Emeth, Brooklyn, widely known for his work in good will courts and in penal reform, and prominent in many national Jewish enterprises, on Sept. 19, at the age of 64. . . . Susan Beers House, who with her husband, the late John Henry House, founded and directed the American Farm School, widely known agricultural institution at Salonika, Greece, on Sept. 22, at the age of 97.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Banjo (RKO) *Drama* about a small girl's managing to keep her loyal dog in spite of relatives' objections is too *contrived*, obviously tear-jerking, for adults, too *frightening* in some scenes for children.

Seven Keys to Baldpate (RKO) *Melodrama.* Fifth filming of classic mystery novel about strange happenings in winter-closed inn is *unexciting* because of monotonous direction, standard mystery trappings. M,Y

Something in the Wind (Univ.) John Dall, Deanna Durbin, Donald O'Connor. *Comedy* about a girl disk jockey who sets out to punish stuffy young millionaire who mistakenly thinks she "has something on" his late grandfather, ends up by falling in love with him. Stumbling, *inane* plot merely an excuse for songs—some good, some in poor taste—glamorous settings, fashion show, etc. In spite of strenuous effort to entertain, heavily moving, contrived. M,Y

Stairway to Heaven (British film; Univ.) Marius Goring, Kim Hunter, Roger Livesey, Raymond Massey, David Niven. *Drama.* The experiences of an R.A.F. pilot after he is shot down over the channel: in the world of the living and in the beyond, where his hallucinations create for him a strange realm in which officials, long and recently dead men and women ponder his right to join them. A *thoroughly delightful*, different combination of realism and fantasy, with subtle, adult humor, incisive characterizations, an over-all sparkle and delicacy. M,Y

BEST CURRENT FILMS

For Family: Henry V, Life with Father, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, Crossfire, The Farmer's Daughter, Great Expectations, The Late George Apley, Man's Hope, Miracle on 34th Street, Mother Wore Tights, My Darling Clementine, Odd Man Out, The Sea of Grass, This Happy Breed. 10-8-47

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